Mr Valentine 11 Castle St Bevis Marks

The Jewish Chronicle

AND

The Hebrew Observer.

בטח בה׳ ועשה טוב—"Trust to God and Do what is Right."—*Psalms.*

TERMS OF SUBSCRIPTION:—PRE-PAID—Quarterly—Stamped, 4s.; Unstamped, 3s.; Impressed Stamp 4s. 6d.
[REGISTERED FOR TRANSMISSION ABROAD.

No. 690. FRIDAY, MARCH 6, 1868.—ADAR 12, 5628. PRICE.—IMPRESSED STAMP 4½d.; UNSTAMPED 4d.

I.R. NEWSPAPER REGY
RECEIVED 25 MAR 1868

BIRTHS.

On the 23rd ult., at 5, Napier-terrace, Canning-street, Liverpool, the wife of A. Hoffnung, Esq., of a daughter.

On the 27th ult., at 12, Highbury Park West, the wife of Mr. Jacob Spier, of a son.

On the 4th inst., at No 148, Upper-street, Islington, the wife of Mr. Isaac Franklin, of a daughter.

MARRIAGE.

On Wednesday, the 26th ult., at the Bridge House Hotel, Wellington-street, London Bridge, by the Rev. Dr. Adler, assisted by the Rev. S. M. Gollancz, Mr. Maurice A. Hyman, of 37, Steward-street, Bishopsgate, to Annie, youngest daughter of Mr. Morris Harris, of 79, Blackfriars-road, S.

DEATHS.

On the 20th ult., Caroline, the beloved wife of Mr. E. Vandervelde, of No. 5, Bury-street, St. Mary Axe, in the 36th year of her age, deeply lamented by her sorrowing husband and family.—May her soul rest in peace!

On Tuesday, the 25th inst., at 120, West Forty-second-street, New York, P. H. Phillips, Esq., aged 76, the dearly beloved father of L. H. Phillips, 26, Leman-street, Whitechapel.

On the 27th Feb., at 86, Westbourne-terrace, Hyde Park, after a short illness, Alice Elizabeth, the dearly beloved child of Mr. David Benjamin, aged 8 years and 9 months.

MR. and MRS. BENJAMIN and FAMILY return THANKS for visits and letters of condolence during their week of mourning for their late lamented daughter and sister.—56, Princes street, Leicester-square, London.

MR. and MRS. EMANUEL COHEN return THANKS for visits and letters of condolence received during their week of mourning.—141, George-street, Glasgow.

MR. R. HYAMS returns THANKS for visits and letters of condolence during his week of mourning for his late lamented wife.—No. 9, Spital-square, Bishopsgate.

MRS. J. LIZARD returns THANKS to her friends for their kind visits and letters of condolence during her week of mourning for her lamented brother.—114, Gower-street.

MR. L. H. PHILLIPS, MR. JOHN PHILLIPS, with MR. NATHAN PHILLIPS, beg to return their heartfelt THANKS to their numerous friends and acquaintances for their sympathy and visits of condolence during the week of mourning for their departed and lamented father.—26, Leman-street, Whitechapel.

THE Late MR. ABRAHAM E. LEVY.—At the Burial Ground of the Hambro' Synagogue on Sunday week last, the ceremony took place of consecrating the monument erected to the late Abraham E. Levy, of 127, Leman Street, Goodman's Fields. It was subscribed for and erected by a few Jewish as well as Christian friends, to testify their appreciation of the amiable character of him whom it had pleased God to call. An excellent address was delivered by the Rev. Mr. Harris, in the presence of a very numerous assemblage who occupied the ground.

חברת מרביצי תורה:

JEWISH ASSOCIATION FOR THE DIFFUSION OF RELIGIOUS KNOWLEDGE.

ON SATURDAY, March 7th, 1868, Mr. M. JOSEPH will DELIVER a LECTURE on "The Book of Esther," at Union Hall, Parliament-court, Artillery-street, Bishopsgate, at Half-past One. Afternoon service at 1 o'clock. Seats for ladies in the gallery.

NOTICE is Hereby Given that, at the solicitation of numerous friends, the Rev. A. SIMONHEIM, celebrated חזן, Reader, and late director of the Choir of the Hebrew Congregation of Hanover, will READ PRAYERS at the POLISH SYNAGOGUE, Cutler-street, Houndsditch, on Friday evening and Saturday morning next. Mr. Simonheim has lately officiated on two occasions (the second time by request of the congregation) at Plymouth, to the great satisfaction of his hearers.

NORTH LONDON SYNAGOGUE.

THE CONSECRATION will take place (D.V.) on SUNDAY, March 29, 1868. Particulars in future advertisements.

19, Canonbury Square, N. LEVIN LEE, Hon. Sec.

NOTICE is Hereby Given, that there is WANTED for the NORTH LONDON SYNAGOGUE a gentleman to officiate as FIRST READER. The salary from £200 to £250 per per annum. For further particulars address H. Harris, Esq., 37, Duncan-terrace, N.; or Levin Lee, Esq., 19, Canonbury-square, N.—N.B. Candidates' expenses will not be paid.

LIVERPOOL NEW HEBREW CONGREGATION.

WANTED, an ASSISTANT SHOCHET and PORGER. One competent to porge hind-quarters preferred. Applicants must be single men, and possess certificates from the Rev. the Chief Rabbi

For further particulars apply to Mr. L. Davis, Hon. Sec., 89, Lord-street, Liverpool.

SOUP KITCHEN for JEWISH POOR.—Donations received since last advertisement.

	£	s.	d.
The Wardens of the New Synagogue, Great St. Helens	£5	0	0
Mr. Julian Goldsmid, M.P.	5	5	0
Mr. Joseph Moses..	3	0	0
Mr. M. Benoliel	2	0	0
Mr. S. L. Finzi		10	0
Mr. D. Nathan		5	0
Mr. A. D. Lowenstark, (in Bread and Coal Tickets)		10	6

J. SALOMONS, Sec.

SPECIAL APPEAL.

IN AID OF THE

PASSOVER RELIEF FUND.

IN CONNECTION WITH THE SOUP KITCHEN.

PATRON.

The Rev. Dr. ADLER, CHIEF RABBI.

THE President and Committee earnestly APPEAL to the public in behalf of the PASSOVER RELIEF FUND, and they confidently hope that, by the generosity of the benevolent, they may be enabled to dispense relief as liberally this year as they have hitherto done. They invite attention to the fact that, owing to the prevailing distress, the application for relief at the Soup Kitchen during the winter have been so numerous that the funds are entirely exhausted; and they are therefore quite dependent on the PROMPT CONTRIBUTIONS of the Public for the amount required to relieve the Poor as heretofore at Pasover.

Donations are earnestly solicited and will be thankfully received by—

Mr. Moss Ansell, President, 21, Houndsditch.
Mr. Isaac Hyam, Vice President, 14, Bevis Marks.
Mr. Jonas Jacobs, Treasurer, 1, St. James's-place.
By any Member of the Committee; or by the Secretary, Mr. J. Salomons, 22, Great Prescott-street, E.

JEWS' HOSPITAL, LOWER NORWOOD.

(Removed from Mile End.)

For the support of the aged and the education and employment of youth.

THE Governors and Subscribers are respectfully informed that an ELECTION will take place in JULY NEXT for SIX BOYS and TWO GIRLS as inmates.

Forms of application can be obtained from the Secretary, at 37, Duke-street, Aldgate. S. SOLOMON, Sec.

נוה צדק

JEWS' HOSPITAL, LOWER NORWOOD.

(Removed from Mile End.)

For the support of the aged and for the education and employment of youth.

A DINNER in aid of the Funds of the above named Institution will take place at the LONDON TAVERN, Bishopsgate-street, on TUESDAY, the 28th April next;

BARON FERDINAND DE ROTHSCHILD in the Chair.

COMMITTEE AND FIRST LIST OF STEWARDS.

VICE-PRESIDENTS.

Henry Moses, Esq. Barnett Meyers, Esq.

TREASURER—Moses Levy, Esq.

CHAIRMAN OF COMMITTEE.—Dr. H. Behrend.

PAST PRESIDENTS.

Sir Moses Montefiore, Bart., F.R.S.
Baron Lionel De Rothschild, M.P.
Baron M. A. De Rothschild, M.P.
David Salomons, Esq., Ald., M.P.
Sir F. H. Goldsmid, Bart., M.P.
Sir Anthony Rothschild, Bart.
Julian Goldsmid, Esq., M.P.
David Mocatta, Esq.

Joshua Alexander, Esq.
E. Alex, Esq.
George Barnet, Esq.
Dr. Behrend, Esq.
Barrow Emanuel, Esq., M.A.
Professor S. A. Hart, R.A.
Saul Isaac, Esq.
David Joseph, Esq.
Henry S. Joseph, Esq.
N. S. Joseph, Esq.
H. L. Keeling, Esq.
J. Z. Lawrence, Esq.
Edward Lucas, Esq.
Maurice Moses, Esq.
Alfred H. Moses, Esq.
E. Mosely, Esq.
B. E. Mosely, Esq.
Morris S. Oppenheim, Esq.
Alfred De Rothschild, Esq.
L. M. Rothschild, Esq.
J. Sebag, Esq.
L. Van Oven, Esq.

By order, S. SOLOMON, Sec.

JEWS' INFANT SCHOOL.

IN consequence of the indisposition of the Head Mistress, Miss Harris, the children's ANNUAL PURIM TREAT will be POSTPONED until further notice.

JEWS' INFANT SCHOOL.

THE ANNIVERSARY BALL in aid of the funds of this School will take place at WILLIS'S ROOMS, St. James's, on THURSDAY, 26th March, 1868, under the patronage of the following Stewards:—

NATHANIEL MONTEFIORE, Esq., PRESIDENT.
L. Nathan, Esq.; Julian Goldsmid, Esq., M.P.—Vice-Presidents.
F. D. Mocatta, Esq.—Treasurer.
Walter Josephs, Esq.—Honorary Secretary.

M. N. Adler, Esq.
S. A. d'Avigdor, Esq.
H. E. Beddington, Esq.
D. L. Beddington, Esq.
D. Castello, Esq.
H. H. Collins, Esq.
Alfred Davis, Esq.
Henry E. Davis, Esq.
F. E. Davis, Esq.
Fredk. Davis, Esq.
S. L. De Symons, Esq.
Barrow Emanuel, Esq.
Lewis Emanuel, Esq.
Joel Emanuel, Esq.
J. A. Franklin, Esq.
Sir F. H. Goldsmid, Bart., M.P.
Louis Goldberg, Esq.
George Goldsmid, Esq.
James L. Hart, Esq.
Samuel Heilbut, Esq.
Augustus L. Hyam, Esq.
David Hyam, Esq.
Ed. E. Hyam, Esq.
John Hyam, Esq.
Benjamin Isaac, Esq.
Felix Joseph, Esq.
Albert Joseph, Esq.
Lewis Joseph, Esq.
H. L. Keeling, Esq.
Benjamin Kisch, Esq.
E. J. Lazard, Esq.
B. E. Mocatta, Esq.
J. M. Montefiore, Esq.
Hyam L. Moses, Esq.
Ephraim Mosely, Esq.
Nathaniel Nathan, Esq.
M. S. Oppenheim, Esq.
Sir Benjamin S. Phillips, Ald.
Lawrence D. Phillips, Esq.
Sir Anthony Rothschild, Bart.
N. de Rothschild, Esq., M.P.
Alfred de Rothschild, Esq.
David Salomons, Esq., M.P., Ald.
Myer Salaman, Esq.
Fredk. Samuel, Esq.
Sampson Samuel, Esq.
Henry Solomon, Esq.
H. N. Solomon, Esq.
Baron de Stern
David Stern, Esq.
Sydney Stern, Esq.
Lionel Van Oven, Esq.
Arthur Wagg, Esq.
David Woolf, Esq.

Tickets, including refreshments, 10s. 6d. each, to be obtained from the stewards; from Mr. Walter Josephs, Hon. Sec., 24, New Broad-street; and from Mr. G. L. Lyon, 10, Old Broad-street, City, by whom donations will be thankfully received.

March, 1868. WALTER JOSEPHS, Hon. Sec.

BOARD OF GUARDIANS FOR THE RELIEE OF THE JEWISH POOR.

[Extract from the Minutes].

AT a Special Meeting of the Board held on Tuesday, the 3rd March, 5628—E. ALEX, Esq., President, in the chair; the Annual Report, which had been previously submitted to the Executive Committee, was brought up, adopted, and ordered to be circulated.

Resolved unanimously—

"That the best thanks of this Board are due to LIONEL L. COHEN, Esq., Hon. Sec., for the preparation of the very valuable Report which has just been read, as well as for the unabated interest displayed by him in the welfare of this institution."

By order, J. P. COHEN, Clerk.
13, Devonshire-square, Bishopsgate, N.E., March 3, 1868.

BOARD OF GUARDIANS FOR THE RELIEF OF THE JEWISH POOR.

NOTICE is Hereby Given that the ANNUAL GENERAL MEETING of Contributors to this Board will be held on THURSDAY, the 12th inst., for the Election of Ten Members to serve on the Board for the ensuing twelve months, and for such other business as may occur.

The Chair will be taken at seven o'clock precisely. The ballot will close at eight o'clock.

By order,
LIONEL L. COHEN, Hon. Sec.
13, Devonshire-square, Bishopsgate, N.E., March 4, 5628-1868

METROPOLITAN FREE HOSPITAL.

DEVONSHIRE SQUARE, CITY.

THE only Free Hospital in London where special provision is made for the relief of the Jewish poor. FUNDS are URGENTLY NEEDED.

Bankers—Messrs. Barnett's, Hoare's, and Co., 60, Lombard street, E.C.

JNO. GURNEY FRY, Chairman.
GEO. CROXTON, Secretary.

EDUCATION AT BRUSSELS.

DR. BAAR, for many years principal master of the celebrated "Jacobson's School" at Seesen (Brunswick), and during ten years lecturer of the Old Hebrew Congregation, Liverpool, RECEIVES a limited number of YOUNG GENTLEMEN in his house, who, in attending the famous schools of the capital, are privately instructed by him in the Hebrew, German, and English languages.

The highest references can be given.

For particulars apply to Dr. Baar's address, 83, Rue de l'Olivier, Shaerbeek, Brussels.

JEWISH COMMERCIAL INSTITUTE, BOARDING SCHOOL.

BRUSSELS—348-350, CHAUSEE D'ETTERBEEK.

Principal—Professor L. KAHN.

THE instruction, at once general, religious, and solid; the study of modern languages in a manner profound and practical, as well as the teaching of commercial sciences, have acquired for this institute a brilliant reputation. The best references on the Continent and in England testify to the great success obtained by this school.

The Principal intends being in London immediately after the Passover, to bring back new pupils, the number of which is limited

---

BRUSSELS—14, RUE SCHAVYE.

JEWISH BOARDING SCHOOL FOR YOUNG LADIES.

MADAME GODCHAUX begs to announce that she will be in London on the 8th of March, instead of the Passover holidays, for the purpose of taking under her charge those pupils whose parents may be desirous that they should be in Brussels for the ensuing holidays.

BOARDING SCHOOL FOR JEWISH YOUNG LADIES.

Conducted by MME. KAHN,

Who was awarded a prize by the Minister of Public Instruction for the particular care taken of her pupils.

22, RUE BOILEAU, OUTEUIL, PARIS.

YOUNG LADIES are received into this establishment upon liberal terms. They will find there the comforts of home, and a kind and maternal treatment, together with a good instruction, comprising, besides French and the usual branches of education, the German, English, and Italian languages, Music, Drawing, Painting, Gymnastics, &c.

Religious instruction is given by a rabbi, under the patronage of the Grand Rabbin of Paris. The house is large, well furnished, has a fine garden, and is at proximity of the Bois de Boulogne.

There are in this establishment pupils from England, Italy, Germany, Egypt, Holland, America, to whose parents references are permitted.

LADIES' SCHOOL AT BRUSSELS,

CONDUCTED by MISS BLOEMENDAL, with the assistance of eminent masters and resident governesses. The highest references can be given.—For particulars apply to Miss Bloemendal, 4, Rue Defacqz, Quartier Louise.

THE COLLEGIATE SCHOOL,

19, GREAT CORAM STREET, RUSSELL SQUARE.

PRINCIPAL, Rev. B. SPIERS; Head Master, Dr. O'Feely, assisted by other qualified teachers. The course of instruction comprises Hebrew and Religion, English, classics, Mathematics, commercial science, French, and German. Public lectures are occasionally delivered by the Principal on Sabbath afternoon.

LAUREL HOUSE COLLEGIATE BOARDING and DAY SCHOOL for YOUNG LADIES, Conducted by Mesdames HARTOG and LEO, assisted by a native German Governess and efficient Masters.—Classes in the following subjects may be joined separately.

Hebrew and Religion—Rev. John Chapman.
French and German—Mons. Alphonse Hartog.
Music and Singing—Mr. and Mrs. Louis Leo.
Drawing and Painting—Mons. Henri Griset.
English Language and Literature—Mrs. Hartog (late Editress of "Jewish Sabbath Journal") and Mrs. Louis Leo.
Dancing and Calisthenics—Mr. Young.

Terms on application.—15, Belsize-square, Hampstead, N.W.

36, Grosvenor Road, Highbury New Park.

LADIES' SCHOOL, conducted by MISS JOSEPH, with competent assistants. The course of education comprises English in all its branches, Hebrew, French, Music, Dancing, Plain and Fancy Needlework. A limited number of boarders received. Terms moderate.

38, Hunter-street, Brunswick-square, W.C.

LADIES' SCHOOL conducted by MISS SILVESTER and MISS SOLOMON, with the assistance of eminent masters and a French Lady.

Young Ladies can attend separate classes.—Terms on application

A carriage is engaged for the conveyance of Pupils residing at a distance.

LADIES' BOARDING AND DAY SCHOOL.

45, ELGIN ROAD, NOTTING HILL, W. (near Bayswater

CONDUCTED by MRS. ESSINGER and the MISSES SOLOMON, assisted by a Resident French Governess, an eminent Masters. Young Ladies can attend separate classes.—

Terms on application.

A carriage is engaged for the conveyance of Pupils residing at a distance.

THE REV. S. RAPAPORT, of Synagogue House, Portsea, has VACANCIES for TWO young gentlemen between the ages of 8 and 13, as boarding pupils, to be instructed in Hebrew and German, or Hebrew only. Locality very healthy, and affording opportunities for sea bathing. The most satisfactory references.—Terms moderate.

MR. MOSS JONES, SURGEON-DENTIST, of the University and St. John's Hospital, Brussels (inventor of the Tooth-fitting Machine, for which Royal Letters Patent were granted by Her Majesty the Queen and the Emperor of the French) begs to acquaint his patients and friends that on account of his country practice he will, in future, attend at home Mondays, Tuesdays, Wednesdays, and Thursdays from 2 till 5 o'clock only. Gold stoppings as practised by the American dentists. Irregularities in the position of the teeth effectually corrected. Artificial teeth from 5s.; sets from £5 to 15 guineas. Consultation free.—29, Woburn-square, W.C.

GALVANISM v. RHEUMATISM, NERVOUS EXHAUSTION, PAINS, and DEBILITY, Gout, Paralysis, Indigestion, Lumbago, Sciatica, Cramp, Neuralgia, and Liver Complaints, Nervous Deafness, Epilepsy, Functional Disorders, &c.—ON LOAN. For ascertaining the efficacy a TEST of real VOLTA-ELECTRIC Self-applicable CHAIN BANDS, BELTS, and Pocket Batteries, will be sent gratis for a week. Prices from 5s. to 22s., according to power. Combined Bands for restoring exhausted Vital Energy, 30s. to 40s. Pamphlet post free.—J. L. PULVERMACHER, Patentee, No. 200, Regent-st., London, W.

BALLS, Concerts, Weddings, &c.—Excellent accommodation, for the above at the WHITTINGTON ROOMS, No. 37, Arundel-street, Strand. For terms apply on the premises.

LIVERPOOL OLD HEBREW CONGREGATION.

WANTED, for the above Congregation, a competent ENGLISH LECTURER.—Applications to be forwarded to H. M. Silver, Secretary, 1, Hope place.

and Pocket Batteries, will be sent gratis for a week. Prices from 5s. to 22s., according to power. Combined Bands for restoring exhausted Vital Energy, 30s. to 40s. Pamphlet post free.—J. L. PULVERMACHER, Patentee, No. 200, Regent-st., London, W.

D... made up; elegant cut skirt ... Paris fashions; patterns designed; any garment ... customers.—Mrs. Webb, 14, University-street, W.C.

JEWISH CHRONICLE

SANCTIFICATION OF THE MOON.

(A TRUE STORY.)

Our continental coreligionists, especially those of Germany, possess an interesting literature comprising tales which faithfully reflect Jewish life as it was before the extraordinary political, social, and religious movements, which our time has witnessed, had produced their full effect on the language, habits, mode of thinking, character, and religious views of the Jews. We have often essayed to transfer one of these tales to our columns, in order vividly to impress the Anglo-Jewish community with what Jewish life really was in those ancient and well organised Jewish settlements in central Europe before they emerged from the state of isolation in which past ages had held them. But somehow or other we always gave up the attempt. We felt that there was something uncongenial in the utilitarian English mind, and that it would fail to appreciate the peculiarities which characterised this mode of life. There was too little analogy between the life of the Anglo-Jewish community—which commenced its career in comparatively modern times, and under circumstances so dissimilar—and the communities on the continent, which ever since the days of the Romans were seated on the banks of the Rhine and Danube, to expect that the relations, sentiments, difficulties, and struggles of the latter should be sufficiently understood and sympathised with by the former. Our language, too, does not possess sufficient flexibility for the effective rendering of all terms and phrases expressive of those peculiar emotions, hopes and fears, joys and sorrows, customs and practices, which constituted their inner life. We resembled a person in a trance, who sees and hears everything around him, and yet is unable to make himself understood. We, however, lately met in the "Israelit" with an account of an incident in the life of a continental Jewish pedlar, which is so characteristic, and so vividly portrays a very numerous class of coreligionists as it was, that we could not resist the temptation of once more trying an experiment often began and as often given up. Here is the story:

It was a sultry summer day. For a long time no shower had refreshed field and meadow; and even the trees, as they extended along the dusty high road, drooped their parched foliage, as though longing for fertilising rain.

Lonely a wanderer trudged along the road; his back was bent double beneath the heavy load of a package which he carried. This package had been much heavier a few days before, for it was Thursday, and Samuel had been peddling on ever since Sunday from village to village, from cottage to cottage; up-hill, down-hill—everywhere a welcome visitor, who brought to the most secluded mountaineers everything they stood in need of, and which they could not have easily procured without the help of the indefatigable hawker.

At home, Samuel is a much respected member of his community. His house is always open to the poor; his wife never allows a hungry man to pass on unsatisfied; five good children greatly rejoice their teacher by their industry and attention. But Samuel has to toil hard—very hard indeed. Already on Sunday morning he leaves wife and children, carrying his heavy package, in order to sell, far, far away, his goods, which Hanna, his wife, had fetched from the town. This is hard work; for not only the trudging, but the dragging, trafficking, and talking are toilsome. Moreover there are no coreligionists resident in the mountains. The whole week, therefore, Samuel lives upon cold victuals or eggs, which he himself boils in vessels kept under lock and key with his customers in the most secluded mountain villages.

It is now Thursday; the perspiration runs down his forehead in streams. Yet he walks on with winged steps—he wants to reach in time the forest public house, his last night quarter in the week; thence he can reach his home in good time on the morrow, and then leisurely make the necessary arrangements for the advent of the holy Sabbath.

"How pleased Hanna will be," he said to himself, "when I tell her God has blessed my industry this week! I got in arrears, which I had given up hopes of meeting, and I have done a better business than ever before. If God helps me further on in this way, I shall soon be able to give up this toilsome business and take to some other trade which may enable me to stay longer every week with my wife and children."

"O! good young children, how joyfully you always greet your returning father! I wonder if my eldest has again made considerable progress in 'learning' (study of the law)! But myself, I have not yet 'learned' to-day. As soon as I reach the cool of the wood, I will refresh myself and 'learn' a little."

The wood was soon reached; Samuel looked out for a cool, shady spot in the vicinity of a murmuring brook, put down his box, wiped the perspiration from his forehead, took a vessel out of his box, filled it with water, and washed his hands; then he brought out a slice of bread and the remainder of a sausage which Hanna had given him as provision for the week, took out a small bottle, ate and drank, and thanked the Almighty for the meal. Then he brought out a little book—an octavo volume of the small edition of the large Babylonian Talmud. The large folios cannot be carried along in the fatiguing journey; for this reason thoughtful publishers issued smaller editions in order that the command may be fulfilled: "And thou shalt talk of them (the doctrines of the law) when thou sittest at home, and when thou goest on the way; when thou liest down, and when thou risest up." For this reason Samuel always carried with him a small treatise of the Talmud. At home he is a member of the Talmud Society, and the treatise which they at home study at leisure Samuel pores over in his loneliness in the cool of the forest, or, when the evenings get longer, in a noisy roadside inn.

This time it is the treatise of Ghittin, in the study of which he is just now diligently engaged. O, thou my holy people, who is comparable with thee on earth! There, deep in the forest, sits the pedlar; he who, but a few hours ago, praised to the vain peasant girl the beauty of his ribbands, and endeavoured to convince the ploughman of the durability of his fustian, now searches in the most earnest manner the sacred sources of our religion in the language which once resounded by the streams of Babel! Behold, just now he is absorbed by a case in which the Spaniard, Rabbi Joseph Megasseb, the celebrated disciple of the still more celebrated rabbi, Yizchak Fassi, followed a line quite different from that of all the other doctors of the law. Then, again, Samuel is struck by a passage in Rabbi Shelomoh Yizchaki's (Rashi) commentary; does the great divine of Troyes, in France, by the striking expression, intend to intimate that the decision is as it was given by Maimonides, the physician to the Sultan of Egypt? But in the Tossaphoth, Rabbi Eliesar, of Metz, takes quite a different view of the subject! And now Rabbi Samuel casts a glance at the commentary of Rabbi Samuel Ideles (Meharsho), of Ostrowo, Poland, also contained in the pocket volume before him. Thus flitted past his mind all coryphæi of our people of all times and countries. What society for the lonely pedlar on the border of the forest! Look now—his countenance shines: he has caught the meaning of the difficult passage: he remembers the solution which his teacher, at the great high school of Furth, had given him. For Samuel had attended the celebrated high school in his youth, and only the wretched poverty of his parents had induced him to return home, and had forced him to carry the pedlar's heavy box. His parents have now long since rested in the grave; but he has now to provide for his wife and children. Yet for all this the Law never departed either from his mouth or heart.

Arise, Samuel—arise! already the shadows of the trees stretch forth in giant-like dimensions; hasten, if you wish to reach the forest before night.

With a sigh Samuel shuts the book, kisses it, and then stows it away in safety in an unobtrusive nook of his box; but before he sets out he recites the evening prayer—for the moon will light up the night, and the approaching twilight, therefore, does not matter. Samuel will find the well known road by the moonlight.

Now the last ray of the sun vanishes; a light breeze cools the oppressive sultriness; clouds darken the west. Will the rain come at last, for which every creature has been panting so long?

"It looks as if we were to have a storm this evening," said Samuel to himself. "I must look sharp if I wish to reach the forest inn without getting wet. But look, it passes over again, as it did so often lately; for yonder in the east the silvery crescent of the moon appears. Is it not already time to recite the Sanctification of the Moon? Just so, this is the seventh day since new moon. As soon as I have reached the inn, I will say the evening prayer and sanctify the moon."

The moon in some respects resembles the Jewish people. The sun, the great, mighty, dazzling ruler of the day, is the emblem of the great ruling nations of the earth. But Israel is like the little moon—it is the smallest among the nations. The moon changes, the fate of Israel has changed often enough. But as often as the moon wanes she renews herself—even so Israel is renewed and rejuvenated; and each time the moon is renewed and on the increase, the sons of Israel praise the Creator, Ruler, and Preserver of the universe, who shows His omnipotence by the regular recurrence of the phases of the moon. And this is the Sanctification of the Moon—Kiddush Halebanah.

Meanwhile, Samuel is pushing on in vigorous strides. The moon has risen high in the sky, and the forest inn is not yet reached. Suddenly three dark figures step forth from the thicket and bar the road.

"Stop, Jew!" they cried out. Samuel stops, terrified. He knows the figures; they are three dissolute fellows, whose presence forebodes no good.

"What do you want of me?" he asked tremulously,

"What do we want? Your money we want, Jew, and your goods!"

"Take it, take it," called out Samuel, quaking, and with a deep sigh he pulled his heavy purse out of his pocket, and handed it to the robbers.

Eagerly the scoundrels seized the purse. Meanwhile Samuel had put down his box, and was going to take out the praying scarf (Talith), phylacteries (Tephillin), prayer book, and Talmudical treatise. "Leave them there," called one of the robbers, "you will never more put on these thongs (phylacteries), nor pray in your jargon. You must die!"

Samuel then throws himself down before them and begs and prays. "Take everything acquired by the sweat of my brow; only do not make my wife a widow, nor rob my children of their supporter. What avails you my death?"

"Your death," one of the robbers replied with a sneer, "avails us nothing; but your life might injure us. You might betray us, and we wish to enjoy your property in safety!"

"O, I will swear the most sacred oaths that a word of betrayal shall never pass my lips. I will say that I have lost my money and goods at cards!"

"We should be fools to trust your oaths. When your mouth is dumb, it will be sure not to betray us."

"O have pity on my wife and children!"

"What are your wife and children to us? By all means, let the Jewish brood cry!"

"Then think of God Almighty, who will avenge the murderous deed!"

"God troubles Himself very little whether there is one wretched Jew more or less in the world!"

For a long time Samuel entreated and implored, but in vain; then he lifted up his eyes to the sky, from which the crescent of the moon poured down a silvery light. Suddenly he remembered that it was time to sanctify the moon.

"If I must die now," he said to the would-be murderers, "then permit me at least to pray and to pronounce the Sanctification of the Moon!"

"Not a syllable more," cried out one of them; "we have already wasted too much time!"

"Let him," said the other; "I have often heard that the Jews worship the moon. Let us see the mummery. There is not a human being far and wide—we need not be in a hurry." The other robber gave in, relaxed his grasp, and Samuel, with fervent devotion, uttered the following prayer:—

"Blessed art Thou, O Eternal our God! King of the universe! who with thy word createst the heavens and all their host with a breath from Thy mouth; a decree and an appointed time Thou gavest them that they should not deviate from their charge; they rejoice and are glad when performing the will of their Creator. Their Maker is true and His works are true; He also ordained that the moon should monthly renew her crown of glory; for those who have been tenderly bred up from the womb are also hereafter to be renewed like her to glorify their Creator for the glorious name of His kingdom. Blessed art Thou, O Eternal! who reneweth the moon. Blessed be thy Former; blessed be thy Possessor; blessed be thy Creator."

After Samuel had repeated the last words three times, he leaped towards the moon, and said: "As I leap towards thee, and yet cannot touch thee, thus may my enemies be unable to touch me for evil."

When the robbers saw him leaping, and heard him screaming, and this thrice in succession, they laughed immoderately; but Samuel unheedingly continued: "May fear and dread fall upon them; by the greatness of thine arm may they be still as a stone!" Then suddenly the darkness was lighted up by a lurid flash of lightning, followed by a terrible thunder clap. Samuel spoke no more; he sank in a fit to the ground, and down upon him poured the rain in torrents.

How long he lay there he could not say; when he came to himself, it still rained fast. For a while he could not recollect what had happened to him; at last the dreadful scene with the robbers came back to his memory, and he fled as fast as he could towards the forest inn without looking either for his box or money. When he reached the inn, all there were buried in profound sleep. He roused the people, but for a long time could not speak. Only after they had put him to bed and given him some warm drink he recovered his speech, and related to them what had occurred.

Meanwhile it had become day; the landlord and his servants armed themselves and went to the forest. There they found the three robbers. The flash of lightning which struck down Samuel had killed one of them, and paralysed the others; close by, lay Samuel's bag of money on the ground, and not far from it his box, wet through, but intact. The dead robber and his two associates were carried to the inn. Samuel, who had meanwhile recovered from his fright, repeated in their presence and in that of a magistrate, fetched from the nearest place, his awful tale, which the two paralysed robbers could only corroborate by nodding assent—they lay still like a stone; they too died a few days afterwards.

After the awful storm all nature was refreshed; soon the clouds dispersed, and the hot sun shone forth again.

Samuel spread out his wares in the garden of the inn-keeper in order to dry them, leaving them under the care of the friendly hostess; he himself hastened to his cottage, where he shortly before Sabbath embraced the family which he had feared he would not have seen again.

Soon the news of his providential deliverance spread through the village; it was with difficulty that he reached the synagogue, for Jews and Gentiles overwhelmed him with questions and congratulations. On the morrow Samuel was called up to the Law, when he said the usual benediction; then he raised his voice again and spake, "Blessed art Thou, Eternal our God, king of the universe, who conferrest benefits on sinful man, for Thou hast shown me so much kindness." And the whole congregation unanimously responded, "He that has shown thee so much kindness, may He continue his benefits to thee."

When, after the conclusion of the service, the whole congregation in the court listened to Samuel's marvellous tale, the old rabbi drew nigh and spoke, "Did I not always tell you, he that has offered up the prayer of the Sanctification of the Moon will not die the same month!"

THE JEWS OF FRANCE.—A petition presented to the French Senate by M. Lunel, praying for certain modifications in the constitution of the Jewish consistories, was referred to the celebrated jurist, M. Chaix d'Est Ange, who reported generally against the prayer of the petition. The only portion of it which he supported related to the representation of the Jews of Algeria at the Consistory, and this, it would appear, has already been provided for by a recent step of the French Legislature.

HOLLOWAY'S PILLS.—Protection of Health.—In the hand-to-hand struggle for existence in the present day good health is everything. Holloway's Pills, purifying, digestive, and laxative, are admirably adapted for restoring soundness to invalids, whose functions are so feebly performed that life itself seems most precarious. The stomach has its many maladies removed by a judicious use of these pills, the torpid liver is roused by them to active secretion, and every other organ subserving digestion is placed at its natural standard and better fitted for its duties. It is impossible to have a doctor at our elbow at all seasons and places, but these pills supplant that loss, for they universally act beneficially in every ailment.

municipal council, returned, of ... Such are the changes ... empire within the last few

any irregularity in stomach, liver, bowels, or kidneys. Holloway's treatment is especially suitable for the young, delicate, and nervous, who are most susceptible of any prevailing sickness, and whom violent measures would endanger little less than the epidemic.

London: Printed and Published by MOSS VALENTINE, for the Proprietor, at his office, 11, Castle-street, Bevis Marks, E.C., in the Parish of Aldgate, in the City of London. Friday, February 28, 1868.

Collector.—MR JACOB ROXAS.

MORALE JUIVE ET MORALE CHRETIENNE.

(JEWISH MORALITY AND CHRISTIAN MORALITY.)

[EXTRACT.]

(Translated from the French.)

We read in the "Univers Israelite" of last October: "We have already announced the important work which Rabbi Benamozegh, of Leghorn, has recently published under this title. Chief Rabbi Klein* has promised to make us acquainted, through the medium of our journal, with this book, crowned by the Universal Israelitish Alliance. While awaiting the production of the learned divine of Colmar, our readers will be able to judge for themselves of the merit of this excellent work, by the extract, taken at random, out of this masterpiece, which we here subjoin:

"CHARITY.

"We have just written the word charity. If there be a pretension which is traced back to the very founder of Christianity, it is without contradiction that of having eclipsed the Old Law, Israel's faith, with regard to charity. One has but to cast a glance at the fifth chapter of Matthew in order to see what there is in this superiority, so much boasted of. It is curious to see how the warmest protestations against any suspicion of being desirous to abolish the Law are allied in Jesus with the pretension of being superior to it; this object is evidently ill disguised under the idea of perfection, 'Think not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfil' (v. 17). This mission, which he arrogates to himself, he explains minutely in that what is about to follow (v. 21), 'Ye have heard that it was said by them of old time, Thou shalt not kill, &c. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire.' And further on, (v. 27, 28), 'Ye have heard that it was said by them of old time, 'Thou shalt not commit adultery, But I say unto you,' &c. It is this constant contrast established by Jesus between the injunctions of the Old Law and those of the (so called) new covenant, which will furnish the subject of our investigation. Does it not consist in precepts intended to protect sometimes life, then again honour, or the property of our neighbour? Would not the violation of them be a most cruel attack on the most simple duties of charity? Is it not right to see if Judaism is really guilty of such flagrant omissions before it is asked by what law, by what counsels, by what maxims it has provided for the fulfilling of the *positive* duties of charity? Is it not necessary to plead for its defence, rebut the accusations, before allowing its rights, its claims to be held up to the judgment of mankind? We grieve to say it, these accusations could not be more explicit than they are in Jesus's words; Judaism could not be more directly called into question—its honour could not be more compromised. Is it tradition, is it the Pharisees alone who are found fault with? Erroneous idea. Verse 20, which seems to authorise this doubt, is but a lure held out to the ignorant. The idea of fulfilment, and consequently of imperfection, which we have already brought under notice, these sacramental words especially, 'Ye have heard that it was said by them of old time,' do not permit in any wise to think of the Pharisees solely; and the Scriptural texts cited as a proof of imperfection furnish conclusive evidence, showing the impossibility of bringing forward an interpretation which has sometimes countenanced Christian apologists. It is, therefore—and we need no longer entertain a doubt about it—the Bible, Moses, God Himself, who are in question; and we should feel disposed to let Christian morality alone, which loses itself in the abyss dug for it by its own vanity.

"At the same time the charge is so barefaced, it contrasts so openly with the clearest facts, that it is not unimportant for this question, which has been agitated for centuries between the two churches, to see how it has come to pass that prejudices could have obtained credence in the world which even in our days have not yet been dissipated.

"Is it necessary for us to repeat here what we have from the very beginning taken care to establish? There are in Judaism two things which it is necessary to distinguish scrupulously if one does not wish to arrive at false and unjust conclusions. There is in Judaism the civil law, which protects honour, life, the citizen's property, and the administration of which is entrusted to the tribunals. There is the moral law: the duties of which, a thousand times called to mind in the Bible, find their natural place in the tradition and in the teachings of the sages. A twofold law which agrees with the twofold character of the Jewish people, it its political character on the one hand, and in its religious character on the other. The one is best represented by the Mosaic Code; the other is more fully developed in the prophets in the first place, and subsequently in the writings of the sages. Would it be fair to judge Jewish morality by the Mosaic law only? As well might one seek for French morality in the Civil Code, or even English morality in the Magna Charta. No conclusion, therefore, could be arrived at against Judaism so long as the Mosaic Code alone was consulted. But even within these limits, which justice obliges us to acknowledge, is Jesus right? Is this inferiority of the Mosaic law, compared with regard to its morality, established on a sound and firm basis? It is not. If there is a point where these two consecutive parts of Israelitish life, justice and charity, have mutually been interwoven, where the latter has profoundly inspired the disposition of its sister virtue, where in short the law is charitable *per excellence*—this is, it is necessary to say it, precisely the point which Jesus chooses as the ground for the struggle; this is the place where his morality measures its strength with that of the old covenant. Decidedly he could not have made a more ill-advised choice. Let our readers judge:

"Verse 27: 'Ye have heard that it was said by them of old time, Thou shalt not commit adultery.' Verse 28: 'But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.'

"Now it is not necessary to look very far in order to find in the Decalogue itself the Tenth Commandment, which has only for object the desire interdicted by Jesus. Is it calumny, is it forgetfulness on his part? We do not think so. We think that we can unravel the enigma. Tradition, while upholding the above named commandment in its full force, while allowing the utmost tension, the most absolute sense to that of Deuteronomy, nevertheless made that of Exodus (expressed by another verb) subordinate to one condition, in order that the infringer could be judicially prosecuted; for never would the sages have indicted desires, intentions or thoughts; and on the other hand, the entirely egal character of the Mosaic code prevented them from hinking that it was here the question only of a simple onging. What condition was it, then, where the desire could be rendered amenable to punishment? It was, when the desire was practically carried out, that is, when it was put in execution. Then, but only then, would human law have the right to interpose; then only there would have been adultery, and not after a mere longing as Jesus advances. There we have now the abuse, the strange abuse, which the Gospel presents to us of Pharisaical interpretation. Very far from weakening the rigour of the Mosaic law, the sages only regulated the action of the tribunals, established insurmountable limits to human laws, carefully drew a line of demarcation between the interior jurisdiction, where God alone is Judge, and the outward action falling under the cognisance of the magistrates. Have they, by acting thus, deprived the precept of any portion of its gravity? Have they touched Deuteronomy, where the word has an entirely different sense in their eyes? Not in the least, and the proof is found in their own morality, very severe against all kinds of unchastity. To look upon a woman lustfully, to point at one, admire her hair, listen to her singing, admire her dress, follow her footsteps, take pleasure in her conversation—all this is in the eyes of the Pharisees, certainty not adultery, but a sin, a heavy sin; all this gives but a faint idea of Pharisaical austerity with regard to unchasity. Is there anything more severe than this precept: 'If thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Well, now, before this precept was even written, before Origen had given to it the strange application which is known, Judaism venerated in the person of the Chief of Pharisaism in Rome, Rabbi Matthias ben Haras, the hero, who, beset by continued temptations, to be delivered from them, *plucked his eyes out*.

To be continued.

* Since deceased.

THE TOMB OF MORDECAI AND ESTHER.

We some years ago gave a short account of the Tomb of Mordecai and Esther, and considering the time that has elapsed, we have no doubt that the following description, from its greater completeness, will prove interesting to our readers:—

"It is believed by most travellers that the tomb of Esther and Mordecai exists to this day. At least a tomb so called is shown near the city of Hamadan, in Persia, which lies on the route as one goes from Bagdad to the Caspian. The tomb is in the midst of ruins, believed to be those of Ecbatana, the old Median capital of the Persian Empire. The city of Hamadan contains from 30,000 to 40,000 inhabitants, among whom are several hundred Israelitish families. The tomb is a square building with a dome, such as is common over the graves of holy persons, in Mohammedan countries. It is regarded, both by Mohammedans and by the Jews of Persia, as a place of great sanctity, and pilgrimages are still made to it. It was spoken of in the days of Benjamin of Tudela. Sir Robert Porter made a visit to it, and says it is the tomb of Esther and Mordecai, and has been carefully preserved from 'the day of the holy pair's interment.' The keeping up of a pilgrimage among the Jews to this place, at the time of year when the feast of Purim is celebrated, makes this monumental pile a kind of eye witness of the event—'an evidence to the fact, more convincing, perhaps, than even written testimony.' It is true that Timour sacked the city and the tomb was destroyed; but, soon afterwards, another was built, on the same spot, by a Rabbi, called Ismael. The sarcophagi are of dark wood, covered with Hebrew letters, and are said to have been preserved from the ravages of the Tartars. It is certain that the tomb is now kept in the highest state of repair, and held in the greatest veneration. It is also an admitted tradition that the Queen and Mordecai were buried in the same tomb. The following translation of the Hebrew inscriptions is given by Sir J. Malcolm, and published in the 'Gleaner,' vol. 1: 'At that time there was in the palace of Susa, a certain Jew named Mordecai; he was the son of Jair, of Shimei, who was the son of Kish, a Benjamite; for Mordecai the Jew was the second of that name under Ahasuerus, a man much distinguished among the Jews, and enjoying great consideration among his own people, anxious for their welfare, and seeking to promote the peace of all Asia.'

"Within the walls, near the extreme end of the town, stands a beautiful and large building containing an apartment lined with polished pottery ware. There are here two tombs, separated from each other only by a small passage; and above them are covered catafalques. The inscriptions are in Hebrew letters, but only two names can be deciphered; on the one to the left is the name of Esther, and on the other that of Mordecai. The building is the property of the Jewish community; the keys are in their possession. At the commencement of each month, and at the Purim festival, pilgrimages are made to these tombs, and the book of Esther is read there. When, during the reading, certain passages occur in which these two personages are particularly mentioned, all those present knock loudly on the catafalques, as if to say: 'Here they rest, the remnants of our fathers; here they rest, and we read to-day their glorious history.'

"When any calamity threatens the town, or when the Jewish community fears any approaching danger, lambs are sacrificed (killed) before the door of this house, and their flesh divided among the poor."—*J. J. Benjamin.*

Ritter's "Erdkunde," book 3, vol. 9, West Asia, p. 124 & 125, says of these tombs:—"Near the Mosque is a space with tombs, among which is said to be that of Esther and Mordecai. It is built of brick, and has two chambers, of which the one serves as ante-room to the other, and appears modern in comparison with the rest of the building." (Ritter further quotes the copies of the Hebrew inscriptions by Sir Gore Ousely and Sir R. Porter, which, however, contradict each other). "In the first chamber only lie old funeral furniture, such as lamps, biers, &c. Through an opening, only 1½ foot in height, and breadth, one manages to creep into the second chamber, in which are two wooden stands shaped like sarcophagi; these are said to be the tombs of these celebrated persons. I only found one apartment, in which, at a few steps from the entrance, is the tomb of Mordecai; and, but a short space from this, there rises from the ground an eminence of about one foot in height, and this is the tomb of Esther. The two tombs are not separated by any wall."

The Rev. Horatio Southgate, who visited the place, writes as follows:—"After a persecution during which the fanatic Mussulmans demolished the Jewish cemetery, the only tomb which was spared was one which the Jews affirmed to be the tomb of Mordecai and Esther. I inadvertently visited it, the first time, on Saturday. The mistake did not occur to me until I received a message from the keeper, saying that he could not come to open the tomb as it was the Sabbath. The next day the Rabbi came and invited me to accom pany him, but I declined in my turn, because it was Sunday. Monday morning he came again, and we went together to the tomb. Externally it is a very plain structure of brick, consisting of a small cylindrical tower and a dome, with small projections or wings on three sides. On the summit of the dome a stork had built her nest. The outer door was a single stone. The first apartment was a small porch formed by one of the wings. The entrance from this into the interior was so low that we were compelled to get upon our knees. Here was the place of the dead. The apartment was perfectly plain, simply plastered and paved with glazed tiles. The structure over the spot where the dead are said to repose, consists of wooden frames, with inscriptions in Hebrew, and flowers are carved upon them. They stand side by side in the midst of the apartment, and the Rabbi pretended to distinguish between them. The frame of Mordecai was partly destroyed and much of the carved work has been injured. The rabbi affirms that this was done by the Mussulmans two years before. There was another inscription in bas-relief on the walls, besides many bits of paper with records of the names of those who had visited the tomb as pilgrims. On one side of the apartment was a recess occupying another of the wings and intended for an oratory. I wished to read the inscriptions, but the gloom of the place rendering it impossible, the Rabbi directed one of the Jews to bring a candle. On attempting to get out he was driven back by the crowd, who had raised an incessant uproar from the moment we entered."

HUNGARY.—COMMEMORATION OF JEWISH EMANCIPATION.—Several wealthy Hungarian Jews, it is reported, in order to commemorate the emancipation of their people, have subscribed a sum of 20,000 florins, and commissioned the Hungarian sculptor Engel to execute a statue symbolising civil and religious liberty. The statue is to be erected in one of the halls of the House in which the Diet meets.

ADRIANOPLE.—A NEW SCHOOL.—Our French contemporaries give a pleasing account of the opening of a school at Adrianople, Turkey, established by the Universal Israelitish Alliance. The ceremony was attended by the governor and all high civil functionaries, the commanding general with his staff, the Mahometan, Greek, Catholic, and Armenian clergy, and the influential members of all religious denominations The commanding general sent his musical band, and pieces were sung in Spanish (the language spoken by the Jews among themselves) and Turkish. The governor delivered a speech in Turkish on the occasion, in the course of which he expressed his satisfaction at seeing the Israelites of the city so well appreciate the enlightened ideas of his Majesty the Sultan, adding that he would at all times hold in esteem this institution and its director, and that it was his wish that the other religious bodies should imitate the example set them by the Israelites. The writer of the account adds: "We see once more that the principle of toleration, in the widest sense of the term, reigns in certain parts of Turkey. Even in France, the Israelites, perhaps, do not enjoy as much public consideration as in Turkey—at least, in that part of the empire. Our brethren enjoy consideration and are free; but, unfortunately, they are much behind the age. They are mostly persons of intelligence, who deserve to be polished and cultivated."

LIVERPOOL OLD HEBREW CONGREGATION.
WANTED, for the above Congregation, a competent ENGLISH LECTURER.—Applications to be forwarded to H. M. Silver, Secretary, 1, Hope place.

and Pocket Batteries, will be sent gratis for a week. Prices from 5s. to 22s., according to power. Combined Bands for restoring exhausted Vital Energy, 30s. to 40s. Pamphlet post free.—J. L. PULVERMACHER, Patentee, No. 20, Regent-st., London, W.

D made up; elegant cut skirt or train. Paris fashions; patterns designed; any garment customers.—Mrs. Webb, 14, University-street, W C.

CONTENTS OF THE PRESENT NUMBER.

Advertisements 1
Santification of the Moon .. 2
The Jews of France 2
Morale Juive et Morale Chretienne 3
The Tomb of Mordecai and Esther 3
Hungary—Commemoration of Jewish Emancipation .. 3
Adrianople—A New School.. 3
Leaders: Purim—The New Premier 4
Portland Street Synagogue .. 5
Bayswater Synagogue .. 5
Jews' College 5
Legal Examination 5
The Late Professor Munk . 5
The Archbishop of York and the Talmud.. 5
Attempted Abduction at Jerusalem 5
Jewish Deaf and Dumb home 5
Hand-in-Hand Asylum .. 5
Germany—The Right of Settlement 5
Western Synagogue—The Division of the Service .. 5
Islington Synagogue.—Donation 5
Soup Kitchen for Jewish poor 5
Sunday Trading Bill.. .. 5
Hungary—A Rabbinical Conference 5
Death of Captain Moyse .. 5
A Musical Prodigy 5
The Sassoon General Hospital at Poonah 6
Algeria—The Famine .. 6
Palestine Exploration .. 6
Prussia—Jewish Hereditary Barons 6
United States—Sunday laws 6
Dublin—Presentation of a Testimonial.. 7
Breslau—The Chamber of Commerce 7
Lubeck—Rare Liberalism .. 7
Pesth—Jewish Legal Students 7
Baron Rothschild—An Anecdote 7
Equilibrium of Conversions 7
Mendes J. Cchen 7

CORRESPONDENCE.

The Jews in Roumania .. 5
Congregational Decorum .. 5
The Second days of the Festivals 6

The Editorial Department being quite distinct from the Commercial, communications referring to business should be addressed to the PUBLISHER, MR. MOSS VALENTINE, 11, CASTLE-STREET, BEVIS MARKS, E.C., to whom all Post Office Orders and cheques should be made payable.

The JEWISH CHRONICLE may be procured in the Australian colonies of Messrs. Gordon and Gotch, publishers, &c., 85, Collins-street West, Melbourne, and 281, George-street, Sydney, N.S.W.

JEWISH CHRONICLE.—ADVERTISEMENT DEPARTMENT.

Public Companies and Societies—Five Shillings for the first seven lines, and Sixpence for each succeeding one,—a line consists of about ten words.

Births Marriages, and Deaths—Not exceeding seven lines, Three shillings and Sixpence. The announcements of deaths with black borders are charged double. All family announcements are published the same week, if received at the office on Thursday, not later than 4 o clock p.m.

Trade Advertisements—Not exceeding seven lines Three Shillings and Sixpence. A considerable reduction on Contracts for all such Advertisements, according to the number of Insertions.

For Advertisements inserted over the Leader and in the body of the Paper the charge is a third more than the scale

Table and double-column matter charged extra.

Resolutions of any kind, as well as addresses and reports, can be inserted only when paid for as advertisements.

NOTICES TO CORRESPONDENTS.

Received—"The Victoria Magazine;" London: Emily Faithful. "Hanover Square" for March; London: Ashdown and Parry. Mr. L., Bedford, is thanked for his communication; the subject is now under careful consideration; we hope to comment on it in our next. "Eye Witness."—We regret that we cannot publish his letter, as we have closed our columns to correspondence on the subject; but we have availed ourselves of his kind information in another column. "One of the audience." We thank him for his report, but regret that we cannot insert it, our practice being not to publish such notices, unless quite exceptionally.

Subscriptions to the "Jewish Chronicle and Hebrew Observer."—Mr. S. Glasstone, Edinburgh, up to May 27, 1868, 4s. Mr. M. Goldstone, Manchester, up to May 27, 1868, 4s. Messrs. Barnett and Co., Liverpool, up to Aug. 30, 1868, 9s. Mr. E. Lublin, Liverpool, up to June 19, 1868, 4s. Rev. P. Bender, Dublin, up to March 31, 1869, 16s. Mr. J. Levy, Sheerness, up to May 27, 1868, 4s.

Unauthenticated communications, whatever their contents, cannot be noticed.

Letters not prepaid cannot be taken in.

CALENDAR FOR THE ENSUING WEEK

Friday	March 6	Adar 12	Sabbath commences at 5 30.
Sat.	„ 7	„ 13	Sabbath closes at 6·36 Port., Ex. xxvii. 20 till xxx. 11. Haph., 1 Sam. xv. 2.

Sunday next will be Purim (Feast of Lots).
Friday next, March 13—Sabbath at 5 30.

The Jewish Chronicle AND Hebrew Observer.

LONDON: FRIDAY, MARCH 6, 1868.

PURIM.

The poet Alexander Pope said truly, "To enjoy is to obey." Indeed, we fulfil one form of service when we avail ourselves frankly of the many pure joys placed at our disposal by the gracious Hand whence all blessings spring and all bounties flow. Purim brings with its agreeable advent the gentle and holy pleasures of family gatherings and social festivities, commemorative of the great historical happiness which it has for ages celebrated. We do well, and keep Purim duly, and even show our gratitude faithfully, when we meet those we love and care for, and forget business anxieties and life's struggles and troubles, in the pleasant company of our relatives and friends. But, according to Rabbi Jehudah Halevy, "Eat and drink, freely, neighbours, and keep the days of Purim with joy; but in your mirth remember the poor." For Purim brings another duty in its train. On that joyous and festal memorial day we must think not of ourselves only; nay, not only of our kindred and our social circle but of our poor also. Our grateful recognition of the Heavenly intervention by which our race was saved, thousands of years ago, will find its best expression in acts of loving charity to our helpless and suffering brethren. There are many, many poor in our midst. Surely we shall feel the more truly, thoroughly happy in our Purim festivities if we pause in the round of pleasure to recollect some deed of kindness, some act of beneficence—some sorrow soothed, some grief assuaged, some tears wiped away!

H.

THE NEW PREMIER.

One of our contemporaries, intensely opposed to the party of which Mr. Disraeli is the chief, but not deficient of the generosity with which political warfare is conducted in England, noticed the advent of that statesman to the Premiership by this expression: "We are glad of it; though we hardly know why." Possibly—if we may quote Sir James Graham—"the reason why" may be this. True hearted men admire the success of genius and energy unassisted by extraneous accessories, and combined with determination to accomplish a noble purpose; a purpose which in this instance was the aim aptly described by Robert Bell as the "crown of the statesman's ambition." Englishmen applaud the man who wins in a fair fight by sheer courage and talent—the man who gains a prize, not by family, fortune, nor favour, but simply because he deserves it. We also are glad, but we know why. Not for political reasons, for this journal shuns politics, and is uninfluenced by party proclivity; not even—though this might be excusable if urged by a publicist—that we sympathise with the success of a man whose first step to fame was a triumphant literary career, whose life's battle has been fought with his brains. But we are glad because, as Jews, we recognise in the attainment of Benjamin Disraeli to the proud Premiership of this great empire a fresh proof of the triumphant genius and innate energy of the race from which he springs, the race to which in effect he belongs; though circumstances of his life, wholly beyond his own control, separated him at an early age from its communion of faith—the faith which is its greatest glory.

There seem indeed to be singular mistakes as to the relation of Disraeli to Judaism. Some Jews censure him as an apostate, and urge his apostasy as an instance of tergiversation. Some Christians scoff at him as a Jew, with a singular disregard of all they owe to the Hebrew race. Now, the fact is that—in plain English—Disraeli is *neither* an apostate *nor* a Jew. He was born of Hebrew parents. His father, Isaac Disraeli, the author, and his mother, a scion of the Basevis, were members of Sephardim Jewish families. His grandfather and grandmother, indeed, rest in the Portuguese cemetery at Mile End. Benjamin Disraeli was admitted into the communion of Israel, but his father, thinking fit to quarrel with his synagogue, failed to teach his child Judaism. One day, Rogers, the celebrated banker-poet, happening to visit at Isaac Disraeli's house at Hackney when Benjamin was about five or six years old, and regretting to find so intelligent a youth without religious instruction, took him to Hackney Church. From this event dates his absolute and complete severance from the Jewish communion. He became a Christian, and a great genius was lost to us.

It may be interesting to add briefly some particulars of his career. He was educated, of course as a Christian, at a great English public school. He travelled in the Holy Land at an early age, and soon launched into a brilliant literary life. After having unsuccessfully contested Marylebone, he entered Parliament as member for Maidstone, where his abilities appear to have been early recognised by the late Lord Lyndhurst—who, by the way, married a Jewish lady. After many sharp skirmishes with the late Sir Robert Peel, he materially aided—probably guided—the late Lord George Bentinck in reconstructing the Conservative party, disorganised by the Free Trade episode; and at the death of Lord George became the leader of that party in the Commons. He served thrice under the Earl of Derby as Chancellor of the Exchequer, and succeeded in carrying a Reform Bill, under circumstances of extraordinary difficulty, which he probably overcame not only by his very brilliant eloquence and admirable shrewdness, but also by his remarkable coolness of temper.

The sympathies of Mr. Disraeli with the Jews have been manifested by his writings and by his acts. We need not remind the readers of "Coningsby," of "Tancred," and of the biography of Bentinck, of his signal and strong admiration of the Hebrew race. But he exhibited this sympathy in a more useful and generous manner. Disraeli always voted, and more than once spoke, in favour of Jewish Emancipation. At the very time when he was aspiring to lead the proud Conservative party—one of whose watchwords at that time was Protestant exclusiveness—he gallantly risked the attainment of that ambition by voting for the admission of Jews to Parliament, and by making a brilliant speech in their favour. There is so much ingratitude in the world that we need not increase it by forgetting our Parliamentary friends. And the Cabinet in which he was second in command proposed and carried a resolution by which the admission of Jews to the Legislature was secured, though this was after years of effort, during which the Liberal party, led by Earl Russell, nobly and persistently struggled to obtain recognition of the rights to which, as Britons born, we were morally and legally entitled. We must here repeat what we urged last week, that our gratitude to the Conservative Cabinet of the day does not detract from the thankfulness due to the Liberal party.

We fulfil a duty in endeavouring to set at rest all doubts as to the alleged religious apostasy of Disraeli. As to any charges of political apostasy, they do not concern us nor our purpose; their importance will be gauged by ordinary considerations of political history, seeing that direct change of politics is almost a rule, and not an exception, of a Parliamentary career; seeing that, far from its being peculiar to Disraeli, it occurred to Pitt, Grenville, Peel, Gladstone, Palmerston and Derby, among other statesmen. We have submitted these circumstances of Disraeli's life to explain our motives in referring to his position. Had he been a mere venal and vulgar apostate, a base and mercenary proselyte, we should have avoided all allusion to him save in words of natural disapproval and disgust. But because his entrance into an alien communion was an involuntary act on his part—as involuntary as was the so-called conversion of Edgar Mortara, though the latter was effected by less gentle means—and as it in no wise affected his moral character or his reputation, we cannot regard the circumstance as in any fashion influencing the propriety of adverting on the career of Disraeli, as bearing fresh testimony to the genius of the Jewish race.

But we have another and a higher motive in referring to the subject. We are anxious to urge that our race has claims to consideration by reason of abilities other than those of mere commercial or acquisitive nature, such as are conventionally attributed to it. We wish to offer a fresh proof that the Jewish race, in truth, appears to be gifted with special talents and aptitude of statesmanship. The brilliant faculty of ruling, of being αναξ ανδρων—almost the highest pinnacle of human aim—seems signally and eminently to appertain to our race. Even in post-Biblical ages, when the fire of inspiration ceased to illuminate the minds of our leaders, the Jews, in dispersion and exile, were distinguished at the courts at which they dwelt by their brilliant statesmanlike qualities.

In the mediæval days, when the Moslem ruled in the Oriental Caliphate, in Northern Africa and in Spain; when Christianity afterwards prevailed in the Iberian peninsula; when the Greek empire was enthroned in majestic Byzantium; when the splendid sway of the Frank spread over the fair realms of the west; the Jews held high offices in these illustrious ancient states. It is almost impossible to detail the names of Jews distinguished thus at that era. But we may refer briefly to a few. We may mention Rabbi Samuel Levi, who was counsellor to the Saracen king of Granada, and to whose credit it is recorded that he employed his power for the advantage of his brethren. A Jew named Joseph was prime minister to Alphonso VIII. Saadeddoulat became first minister of Argoun Khan, and manifested great generosity to the Christians of the Orient. Hasdai, whose name is connected with an extant and well known correspondence with the Jewish king of the Chozars, was a minister of Abderrahman, caliph of Cordova. Isaac, a Jew, was one of the diplomatists selected as ambassador from Charlemagne to Haroun Alraschid. One Zedekiah was minister of Charlemagne's successor, Louis le Débonnaire. The extraordinary political ability of the celebrated Don Isaac Abarbanel has attained world-wide reputation. To the political genius of Manasseh ben Israel we cannot fail to render grateful recognition. Without attempting to institute such enquiry into history as may permit a general recapitulation of all celebrated Jewish statesmen, we may glance at modern times, and though not endorsing all the suppositions on the subject submitted by Disraeli himself, we may refer to Mendizabel in Spain, Assur in Holland, Cremieux, Goudchaux and Fould in France, Daniel Manin and the Cavaliere Artom in Italy, Ricardo in England, Benjamin in the United States, and Jacoby in Prussia, as instances of celebrated political personages of Jewish race. A recent number of this journal announces the appointment of a Jewish minister in Baden.

We mention these examples, earnestly hoping to vindicate before the world the genius of the Hebrew race, as manifested in the great duty of serving humanity in the noble path of statesmanship. We trust that we shall not be misunderstood. When Jews are attacked let us recollect it is the race that is assailed and derided, not the person. Justly to assail the personal character of a Jew—who, as a Jew, has attained eminence—would be impossible; because, as a Jew, he reaches his elevation by the impulse of his public morality and the force of his purity of private character. But the Jewish *race* is too often spurned and branded, even in these intelligent days; even despite the efforts of its defenders and the example of its adherents; and it is a matter of notoriety that efforts are still made, in quarters where they might be least expected, to attach to it debasing and degrading associations, and that a constant watch is necessary to preclude or to remove unjust aspersions.

two Jews in the municipal council, returned, of course, by the citizens. Such are the changes wrought in the Austrian empire within the last few years.

any irregularity in stomach, liver, bowels, or kidneys. Holloway's treatment is especially suitable for the young, delicate, and nervous, who are most susceptible of any prevailing sickness, and whom violent measures would endanger little less than the epidemic.

London: Printed and Published by MOSS VALENTINE, for the Proprietor, at his office, 11, Castle-street, Bevis Marks, E.C., in the Parish of Aldgate, in the City of London. Friday, February 28, 1868.

Collector.—MR JACOB ROZAS.

To show the injustice of such aspersions, to place the truth before the world, to seize every instance tending to support that truth, and to prove it practically; such are the motives that actuate our allusion to the appointment of the new Premier. We need scarcely repeat that we are uninfluenced by political considerations. These we studiously avoid. *Tros Tyrius que mihi nullo discrimine agetur.* To us the great political master-feeling is this alone: whoever be at the helm of that British bark "which has braved a thousand years the battle and the breeze;" whoever be the captain who guides its prow through the rushing flood of history and the fretting foam of turbulent events; whatever be the colour of the pennon that floats from its mast; may the vessel of our cherished England be steered into calm seas and sail under sunny skies! May its crew—our fellow countrymen—whatever be their faith, *whether Jewish or Christian*, render justice and honour to the genius, patriotism, and noble qualities with which Providence has long endowed the Hebrew race.

H.

PORTLAND STREET SYNAGOGUE.—A correspondent who attended this synagogue on the occasion of the delivery of the sermon which appears to have excited so much controversy, assures us that Mr. Jacob Waley (whose communication was published in our impression of the 21st ult.) *was* present on that occasion, and that a correspondent who stated that he was absent is under a mistake. We are precluded from publishing the whole communication, as we have closed our columns to the further discussion of the *vexata questio*.

BAYSWATER SYNAGOGUE.—We learn that a meeting held for the consideration of the proposed scheme of synagogal alliance, in so far as regards the accession of the Bayswater congregation to the contemplated union, was adjourned without any decision being arrived at.

JEWS' COLLEGE.—The sixth lecture of the series was delivered on Wednesday evening, by Mr. Benjamin Kisch, MA., B.Sc., on "Earthquakes and Volcanoes." The lecture was replete with information, and evinced remarkable knowledge on the part of the talented lecturer, who delivered a fluent discourse without a single note. He received a vote of thanks, moved by Mr. Henry Solomon, who presided. During the evening, there were some excellent recitations by Messrs. Anidjah, Abrahams, Chapman, Gollancz, Grouse, Harfeld, Lion, Peartree, and Solomon. We greatly regretted the absence of choral singing on this occasion.

LEGAL EXAMINATION.—We are pleased to learn that our young co-religionist, Hermann Myer, son of Mr. A. Myer, of Hereford, has successfully passed the Incorporated Law Society's Examination, held, according to Judges' order, previous to grant of articles. He is not yet 16 years old.

THE LATE PROFESSOR MUNK.—On the 23rd ult., the first anniversary of the death of the illustrious Munk, a solemn service was held at the Jewish College of Paris; several members of Professor Munk's family and some of his most intimate friends were present. A student named Aron delivered a sermon on the occasion. The Chief Rabbi Isidor was present. *Archives Israelites.*

THE ARCHBISHOP OF YORK AND THE TALMUD.—At the first of the Lenten services of this year delivered at Whitehall Chapel, last Sunday, the Archbishop of York, Dr. Thompson, thought fit to preach a sermon in which he appears not only to have assailed the Talmud in no very measured terms, but in which also he endeavoured to persuade his audience that the Talmudical teachings were preceded by the teachings of the work called the New Testament, notwithstanding the trifling circumstance that the latter exponent of doctrine happens to be of later date. It is very possible that he found it an easy task to persuade an audience in Whitehall Chapel. The conditions of the life and education of a fashionable English church-congregation do not necessarily involve a very intimate study of the Hebrew traditions and the history of the Hebrew sages. But there is a world beyond Whitehall Chapel Royal—a world attained by the press. We shall shortly have occasion to revert to Dr. Thompson's sermon, and to endeavour to convince him and his admiring audience that an inexorable logic of facts—too strong even for an archbishop—distinctly confirms the alleged precedence of the high-souled morality of the Jewish school of ethics, as registered in the Talmud.

ATTEMPTED ABDUCTION AT JERUSALEM.—A case of attempted abduction which recently occurred at Jerusalem is reported in the continental papers. It is authenticated by Dr. London, the chief physician of the Rothschild Hospital. It appears that a young Jewish girl and her brother, having been attacked by typhus fever, were admitted into the hospital last January. The brother died. The girl who had depended on him for support, recovered, and, on leaving the hospital, was remitted to the care of Rabbi Arieh Marcus, a highly respectable inhabitant of Jerusalem, who offered to adopt her. The American consul, urged, it is said, by a proselytized sister of the girl and by the Anglo-Prussian Protestant Missionaries, maltreated the venerable rabbi, threw him into prison, and made violent efforts to obtain possession of the young girl, his ward. By the intercession of Dr. London, who details the case graphically to the "Univers Israelite," the girl has been saved from the clutches of these assailants, and for the present lies concealed in a Jewish house. We question if the liberal and tolerant Government of the United States will sanction this extraordinary proceeding on the part of its consul.

THE JEWS IN ROUMANIA.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—Having had the honour to address His Serene Highness Prince Charles I., reigning Prince of Roumania, on the subject of the recent outbreak against the Jews of Berlad, I have been favoured with a reply from the Minister of Foreign Affairs of Roumania, the publication of which may be interesting to your readers. Will you therefore oblige me by inserting such reply (a copy of which I enclose) in your journal?—I have the honour to be, Sir, your faithful servant, MOSES MONTEFIORE.

Grosvenor Gate, Park Lane, Feb. 28th.

(Copy.)

Bucarest, ce 7-19 février, 1868.

Cabinet du Ministre des Affaires Etraugères de Roumanie.

Monsieur—Son Altesse Sérénissime le Prince Charles I. m'a communiqué la lettre que vous lui avez adressée en faveur de la population Israëlite de Roumanie, à l'occasion des troubles qui se sont manifestés à Berlad.

En m'invitant à y répondre, Son Altesse me charge en même temps de vous remercier, Monsieur, pour les souhaits bienveillants et pour les témoignages gracieux que vous avez eu la courtoisie de lui exprimer.

Se conformant à la déclaration contenue dans le discours du Trône, et fidèle aux sentiments d'équité que cette déclaration atteste—sentiments que vous voulez bien rappeler en les louants—Son Altesse est très-résolue à ne pas souffrir, Monsieur, qu'une fraction de ses sujets, quelles que soient leurs croyances, soit jamais molestée impunément pour cause de réligion, ou pour toute autre cause.

J'ai aussi à vous assurer de la part de notre auguste Souverain, que ceux de vos coréligionnaires qui ont eu à souffrir du mouvement de Berlad seront indemnisés des pertes légalement constatées qu'ils auraient subies par suite de cette régrettable échauffourée, au sujet de laquelle une enquête est ouverte afin d'en reconnaître les fauteurs et d'en dédommager les victimes.

En déplorant, comme vous, Monsieur, ces tristes faits, je crois toutefois devoir vous mettre en garde contre les exagérations dont ils ont été l'objet de la part de plusieurs organes de la publicité; je suis en mésure de vous affirmer que, bien que très-régrettables à tous égards, ils sont loins de présenter la gravité qui leur à été attribuée trés-inexactement.

La vérité me force d'ajouter que, d'aprés les données de l'enquête à laquelle on procède, ce serait vos coréligionnaires qui auraient malheureusement occasionnés,—sinon provoqués—le mouvement dont il s'agit.

Veuillez agréer les assurances de la haute considération avec laquelle j'ai l'honneur d'être, Monsieur, votre très-humble et très-obéissant serviteur, STEFAN GOLESCU.

A Sir Moses Montefiore, &c., &c.

We annex a translation of this document:—

Bucharest, 7-19 Feb. 1868.

Roumanian Foreign Office.

Sir,—His most Serene Highness, Prince Charles I., has communicated to me the letter which you have written to him on behalf of the Jewish population of Roumania, in respect of the disturbances which occurred at Berlad.

In requesting me to reply to it, His Highness, at the same time, deputes me to thank you, sir, for the amiable wishes and kindly feelings which you have been so courteous as to express.

In accordance with the declaration contained in the speech from the throne, and faithful to the sentiments of justice evidenced by such declaration—sentiments which you will kindly remember with approbation—His Highness is fully resolved that he will not suffer any portion of his subjects, whatever their creed, to be at any time molested, with impunity, by reason of religion or from any other cause.

I have also to assure you, on behalf of our august Sovereign, that those of your coreligionists who have been sufferers by the affair at Berlad shall be indemnified for such legally authenticated losses as they may have sustained from this lamentable affray, relatively to which an enquiry has been opened for the purpose of discovering the delinquents and compensating their victims.

While deploring as you do, sir, these distressing circumstances, I nevertheless think it my duty to warn you against certain exaggerations respecting them which have appeared in several organs of the press, and I am enabled to assure you that those circumstances, though greatly to be regretted in all respects, are far from being as serious as has been very inaccurately alleged.

Truth obliges me to add that, according to the data (données) furnished for the enquiry about to be proceeded with, it would appear that it is your coreligionists who have unfortunately occasioned, if not provoked the disturbance in question.

I have the honour to be, with great respect, your very humble and obedient servant, STEFAN GOLESCU.

To Sir Moses Montefiore, &c., &c.

JEWISH DEAF AND DUMB HOME.—The meeting held at the Home for the purpose of considering the committee's proposal to admit non-Jewish pupils for secular instruction, resulted in a rejection of that proposal by a majority of two.

HAND-IN-HAND ASYLUM.—Mr. Isaac Hyam has, as usual, this year provided the inmates of the Hand-in-Hand and Widows' Home Asylums with a dinner in celebration of his birthday.

GERMANY.—THE RIGHT OF SETTLEMENT.—The Parliament of the North German Confederation lately passed a law which secures to every member of this Confederation, without religious distinction, the right to settle in any of its territories. This law will greatly benefit the Jews of several countries belonging to the Confederation, who hitherto have been subjected to great restriction in the choice of a place to settle in. The "Israelit," in commenting upon this law, observes: "In most countries of the North German Confederation, the Jews, until a few decades of years ago, were called 'protected Jews' (Schutz-Juden), to whom a letter of protection was granted only from year to year. This letter of protection would be arbitrarily withdrawn at the expiration of the year. If a Jew had the misfortune of bringing upon himself the displeasure of some petty tyrant, whatever the function he discharged, it was in his power to rob his victim of his home. Many cities were altogether shut against the Jews; in others they were confined to certain quarters, beyond which they were not permitted to reside. In some countries or territories, the worshippers of the only God were not allowed to hold landed property, and again, in others, they were excluded from every trade and restricted to petty trafficking; nay, in many districts only one son out of each family was allowed to marry, his brothers being condemned by the law to an involuntary celibacy. All these disgraceful and lamentable restrictions have now ceased; and the law lately passed by the German Parliament bids fair to obliterate the last vestiges of this tyranny."

CONGREGATIONAL DECORUM.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—You have very wisely closed your columns to any farther controversy on the vexed question of Portland-street preaching, but I trust that you will still permit Portland-street synagogue to occupy a brief space in your valuable journal. The congregants of that place of worship have been very active in criticizing the sermons of their minister. I heartily wish that they would evince similar activity in criticizing the behaviour of their brother seat-holders. I attend Portland-street synagogue almost every Sabbath, and I go thither, singular as it may appear, with an old fashioned desire to read my prayers and my Bible with proper devotion and seriousness, while I am beneath the sacred roof. Indeed, I do try to "remember before whom I stand," but the conversation which is carried on around me—scarcely in whispers, but, alas! unmistakeably loudly—interferes most horribly (pardon the adverb) with the proper attention with which persons who *do* remember where they stand would desire to offer up their prayers. This evil seems to me to grow, and to become a positive obstruction to devotion. Gossip and small talk, chattering and noises, accompany prayer, psalm and sermon. Nor is this all. Although the service commences as late as half past ten, many persons cannot manage to attend synagogue at so matutinal an hour, but prefer making a sort of triumphal entry some time afterwards, in the middle of some psalm or prayer, disturbing the congregation spiritually and inconveniencing them physically (though certainly the latter is not a difficult task in this commodious structure). The ministers and the Parnassim are not in the least responsible for these disorders. They cannot remedy the evil. They set an excellent example of good behaviour, but they cannot insist on that example being followed. They try to promote decorum, but they cannot enforce it. If men, however, fail to recognise their religious obligations to maintain decorous conduct in a place of worship, perhaps they might be at least disposed to respect the devotional requirements of other congregants by the practice of the ordinary rules of politeness. For true politeness has been defined as implying a due regard for the feelings of others. However, perhaps *generosus*, like *poeta, nascitur non fit.*

"A king can make a belted knight
A marquis, duke, and a' that."

But he cannot make a gentleman. Yet the hint may be useful. *Quien sabe?*

I will venture to borrow, in selecting a *nom de plume*, a "wrinkle" from the writer of a recent pamphlet who styles himself "A Victim of Congregational Disunion," and I therefore beg to subscribe myself, yours very respectfully,

A VICTIM OF CONGREGATIONAL CONVERSATION.

WESTERN SYNAGOGUE.—THE DIVISION OF THE SERVICE.—On Sabbath last, pursuant to notice, the early service at this synagogue terminated at 10 o'clock, when an interval of fifteen minutes took place. During the second portion of the service the Rev. M. B. Levy (previous to preaching from the portion of the day) made some introductory remarks on the change that day inaugurated, and forcibly deprecated "divided services," as tending to ignore the שחרית (early service), the most sublime portion of our ritual. The rev. gentleman made some remarks on the efficacy of prayers generally, and especially such as are embodied in the early service. Having congratulated the congregation on their desire for weekly sermons, and expressed his opinion that religious discourses should be an exposition of the פרשה (portion of the week), he concluded by addressing two youths that day בר מצוה.

ISLINGTON SYNAGOGUE.—A DONATION.—A cotemporary writes, that the Messrs. Rothschild, of New Court, have contributed a donation of £500 to the building of the North London Synagogue, now in course of erection in the Thornhill-road, Barnsbury.

SOUP KITCHEN FOR JEWISH POOR.—We regret to learn that at a meeting of the committee held on Sunday last, it was resolved that in consequence of the funds of the charity being entirely exhausted, the Soup Kitchen should be closed on Friday next, the 13th inst.

SUNDAY TRADING BILL.—This project of Mr. John Abel Smith, which the working classes consider so obnoxious, is, it would appear, again about to engage the attention of Parliament. We learn that a petition against it is now in course of signature.

HUNGARY.—A RABBINICAL CONFERENCE.—We learn from the "Israelit" that several eminent Hungarian rabbis of the orthodox school lately met in conference in order to deliberate on the state of the Jewish poor in the Holy Land. Nothing has as yet transpired as to the result of the conference.

DEATH OF CAPTAIN MOYSE.—We regret to state that Captain Isaac Moyse, president of the Portuguese congregation of Paris, died on the 22nd ult., having nearly completed his 80th year. On the day of his death he attended the Sabbath morning service at synagogue. Although he had attained so advanced an age, he was as active and robust as a man in the prime of life.

A MUSICAL PRODIGY.—The "Sheffield Daily Telegraph" states that at a drawing room entertainment held at that town, "Master Bash opened with a solo on the piano, one of Mozart's sonatas, in which the youthful player showed much ability and promise." We hear that our young coreligionist, who is only 12 years, shows remarkable musical talent.

LIVERPOOL OLD HEBREW CONGREGATION.
WANTED, for the above Congregation, a competent ENGLISH LECTURER.—Applications to be forwarded to H. M. Silver, Secretary, 1, Hope place.

and Pocket Batteries, will be sent gratis for a week. Prices from 5s. to 22s., according to power. Combined Bands for restoring exhausted Vital Energy, 30s. to 40s. Pamphlet post free.—J. L. PULVERMACHER, Patentee, No. 200, Regent-st., London, W.

D made up; elegant cut skirt or train. Paris fashions; patterns designed; any garments customers.—Mrs. Webb, 14, University-street, W C.

JEWISH CHRONICLE PENNY

SECOND DAYS OF THE FESTIVALS.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—I have perused with earnest attention many letters which have recently appeared in your journal on the subject of the observance of the second days of our festivals. After an anxious consideration of the subject for many years, I have a firm conviction that the views of your "Orthodox Enquirer" are based on truth. We have no religious obligation to observe these additional days as sacred; and yet, with this conviction, I cannot concur with him in his urgent suggestions that the ecclesiastical authorities of this country should at once proceed to abolish their observance. My impression is, that whatever might be their own opinions, of which there cannot exist a particle of doubt, they have not the power in their hands of acting in anywise contrary to the rigid principles of rabbinism, to which they are absolutely bound. Your "Orthodox Enquirer," whose train of reasoning I cannot but greatly admire, will probably enquire of the writer what course, under these circumstances, should be adopted? I venture to suggest that this question of the religious observance of the second days should be left purely to the consciences of the worshippers; let each individual be guided by the dictates of his own conscience, and let not attempts be made to coerce the practices of any member; it would be an infringement of the great principle of religious toleration. When the West London Synagogue was founded, *all* its members had eschewed the observance of these second days; all those who have since joined it—and the numbers are not few—are fully aware of the fact, and consequently cannot complain of any privation. I am fully aware that many members of the so called Orthodox synagogues do not observe these additional days, and think themselves quite justified in pursuing their usual avocations thereon, but I trust they would be unwilling to interfere with the conscientious practices of their brethren who differ with them in opinion.

Another of your correspondents proclaims the Divine origin of these additional days. With him I have no desire to enter into discussion; but before concluding, I would ask my brethren generally, have they no desire to revise their ritual? This subject I have long thought is far more imperative and urgent than any other matter connected with the true welfare of our holy and immutable faith.

I am, sir, yours obediently,

ISRAELITE.

[The subject of the revision of the ritual is one of the most important questions that could be raised, and should not be entertained on light grounds. There are parts of the ritual which are so closely interwoven with the dogmas of Judaism that one cannot touch upon the former without infringing upon the latter. Before the revision of the ritual is demanded, a clear case should be made out, and the principles be laid down upon which the revision is to be based.—Ed. J. C.]

TO THE EDITOR OF THE JEWISH CHRONICLE.*

SIR,—Though many weeks have now elapsed since the correspondence on the above subject commenced, no satisfactory reply has been given to the arguments brought against the continued observance of the second days; nor, so far as I know, has any response been made by the clergy either in writing or from the pulpit. This prolonged silence appears to me conclusively to shew the want of any valid arguments in favour of the continuance of the observance. No position could be more untenable than that occupied by Mr. Spiers in his last letter. After shewing that the second days were observed at the time of the Talmudical authorities—a fact which has not been called in question—he proceeds to cite the injunction of our sages: "Be careful in keeping the מנהג of your ancestors." Exactly so; that is the very reason why we wish to return to the observance of one day only, the causes which led to the subsequent innovation having long ceased to exist. "But this," says your correspondent "was no innovation. The same lawgiver who said 'The first day and the seventh day shall be holy convocations unto you,' has also commanded us, 'Thou shalt not depart from all they (the sages) will tell thee, neither to the right nor to the left.' (Deut. chap. xvii. 11.) The Oral Law, which is taught us by the sages of the Talmud, is as equally Divine as the Written Law, &c." Mr. Spiers would have made his extract from Deuteronomy more intelligible had he given the context with it; this omission I venture to supply, and to avoid any chance of error I use Dr. Benisch's translation, commencing at the 8th verse of the same chapter: "If there be a thing too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being words of strife within thy gates: then shalt thou arise, and go up to the place which the Eternal thy God shall choose. And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall tell thee the words of judgment: and thou shalt do according to the word, which they of that place which the Eternal shall choose shall tell thee; and thou shalt observe to do according to all that they teach thee: According to the word of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not depart from the word which they shall tell thee, to the right nor to the left." I have quoted this extract in full, that your readers may be able to estimate to what extent (if any) it bears on the question under discussion. Can it be urged by any amount of special pleading, however subtle, that this passage justifies, or authorizes, in any way whatever, the observance of the second days at the present time?

Again, Mr. Spiers tells us, "the Oral Law, which is taught us by the sages of the Talmud, is as equally Divine as the Written Law"; and he cites instances to show the necessity for the Oral Law, inasmuch as there are many commands contained in the Written Law which would be to us quite unintelligible but for the existence of a commentary from the same lawgiver, explaining obscure passages. I presume that your correspondent's object in this part of his letter was to prove the Divine origin of the Oral Law, but I fail to see any connexion whatever between the Oral Law and the observance of the second days. If, as our sages themselves taught, the Oral Law was given by God to Moses on Sinai, and no additions were since then made to it, then every command contained in the Oral Law was given at that time. But does Mr. Spiers believe that, when giving the Oral Law, God ordained through Moses the observance of the second days? or does he believe that God commanded that all alterations in our observances, which subsequent circumstances might render necessary, should be perpetuated? And if he believe these things, can he bring forward any evidence to justify these beliefs? So far as I know, he would be the sole holder of such opinions, since all the evidence we possess points to directly opposite conclusions.

Your correspondent seems to regard the Talmud and the Oral Law as identical, and to forget that the latter is comprised in a part only of the former, which also contains a large quantity of extraneous matter, which possesses no claim whatever to Divine inspiration. The more the subject is considered the more evident does it become that the observance of the second days was only designed to meet a temporary exigency, and was not intended by its originators to be regarded as a Divine or unchangeable institution. Hence it appears to me that they who consider our faith in any way involved in the question at issue, are under a misapprehension of its real nature.

Mr. Mosesson evidently considers his letters unanswerable; they certainly are not likely to receive a reply. Clearly he has yet to learn that abuse is not argument. His insinuations might have subjected him to well merited retorts, were it not that they lie beyond the pale of criticism, below the reach of censure.

Apologising for the length of this letter, I am, Sir, your obedient servant,

A.

* This letter came too late last week for insertion.—ED. J. C.

THE SASSOON GENERAL HOSPITAL AT POONAH.

The "Illustrated London News," of last week, contains an account of the hospital established by the late David Sassoon at Poonah, and also gives an illustration of the building. We reproduce the account from our cotemporary:—

The hospital for the poor at Poonah, near Bombay, erected chiefly by the munificence of the late Mr. David Sassoon, was formally opened by the Governor of that presidency, Sir Seymour Fitzgerald, on Oct. 7, and will henceforth be maintained by Government, which has contributed one third of the cost of its erection. It was about the end of 1862 that Mr. Sassoon, wishing to relieve the wants of the poor of Poonah, laid before Government an offer to contribute a lac and a half of rupees towards providing an hospital. Government readily accepted the offer; designs were prepared, and the foundation-stone was laid by Sir Bartle Frere in Oct. 1863. The cost proving greater than had been expected, Mr. Sassoon added 63,000 rupees to the amount he had agreed to give. The remaining portion of the cost was given by the Government, which also furnished the site of the building. Though Mr. Sassoon, full of years and good works, has not lived to see the work completed, he has left a worthy representative in his son, Mr. Abdoola David Sassoon, the present head of the family, who has been careful to see the charitable wishes of his father carried out. The work of erecting the hospital, from the designs of Lieutenant-Colonel Wilkins, R.E., has been under the charge of the executive engineer at Poonah, Major Mellis, and under the immediate superintendence of Lieutenant Cruickshank, R.E. A committee appointed by Government, and consisting of the following members, has had the general management:—The Hon. Mr. Ellis; Mr. A. D. Sassoon, C.S.I.; Mr. J. W. Hadow, Revenue Commissioner; Mr. Rogers, ditto; Mr. Oliphant, Collector at Poonah; and Dr. Wright, Inspector-General of Hospitals, Poonah division. The Sassoon Hospital is situated between the railway station and the Collector's Court, or "Kutcherry," and near the spot where the old travellers' bungalow stood. Hitherto the Civil Hospital has been the only institution of the kind at Poonah, and it has not been able to receive more than fifty patients. The Sassoon General Hospital, on the other hand, could accommodate 200 with comfort, if the verandahs were brought into use; and the wards alone will give accommodation to 144. The building, in the English Gothic style, has a very imposing appearance, with its massive clock tower. It consists of two floors, which have lofty roofs, perfect ventilation, and an internal arrangement simple but admirable. Residences for the medical subordinates and hospital servants are attached to the building, with all the conveniences which it needs. The hospital is now in use, and Dr. Lord, civil surgeon at Poonah, has been appointed to the charge of it. The Civil Hospital will now be disused, except as an asylum for lunatics.

The city of Bombay, also, owes to Mr. David Sassoon's liberality the foundation of the Sassoon Mechanics' Institute. A marble statue of this Indian merchant prince, commissioned from Bombay, is now receiving its finishing touches from the hand of Mr. Woolner, in his studio in Welbeck St. It is one of the best works of that sculptor.

ALGERIA.—THE FAMINE.—The distress among our coreligionists residing in the French north African colony, proceeding from the famine, appears still to be extremely severe. Some handsome donations have been presented by members of the Jewish community for the relief of their unfortunate brethren. The Alliance Universelle Israelite has manifested its usual *empressement* in the cause of the community.

PALESTINE EXPLORATION.

Mr. G. Grove, the Hon. Sec. to the Palestine Exploration Fund, has addressed another letter to the "Times" on this interesting subject. We make the following extract from the letter, shewing the progress Mr. Warren has made in his researches to disentomb objects which must have a special interest to the Jews:

"Since my last communications, on the 11th and 12th of January, Lieutenant Warren has continued his researches at Jerusalem, chiefly in the Tyropœon Valley, under the west wall of the Haram area, at the two arches known respectively as 'Robinson's' and 'Wilson's.'

"1. At the former of these, which it will be remembered is at the south-east corner of the Temple enclosure, the first pier has, after much tunnelling, been discovered at a depth of 42 feet below the surface of the soil, and 41 feet 6 inches from the Temple wall. The pier is 12 feet 2 inches thick (E. to W.) and 45 feet long (N. to S.); two courses, 3 feet 9 inches and 3 feet 6 inches, are standing, and part of a third; the pier is not of solid masonry, but is constructed, apparently for economy, with hollow spaces inside, in a way which would be unintelligible without a sketch. Thus the arch (whether single or the first of a viaduct remains to be determined) was 41 feet 6 inches span, 45 feet broad, and 64 feet from the foundation of the pier to the underside of the keystone. Between the pier and the Temple wall is a pavement, upon which lie the huge stones of the arch, huddled together just as they fell, probably at the siege by Titus. The depth of the gully below this arch is, as I have shown in former letters, almost certainly 100 feet below the present surface, or some 60 feet below the pavement just spoken of; and it is, therefore, probable that below the pavement there is another arch, and beneath it the stream of the Tyropœon Valley. To explore this and trace the course of the ravine, which may, perhaps, have bent round to the east and cut off the Temple mount from Ophel, will be the next step.

"2. 'Wilson's' arch springs out of the Temple wall just as 'Robinson's' does, but 500 feet further north, and is the same span within six inches. Here the remains of the viaduct are more plentiful and more obvious than at 'Robinson's.' The great arch is standing, perfect, and four arches have been discovered in prolongation of it towards the west. These arches decrease in height as they go westward, and terminate in an arched passage or tunnel 10 feet wide, which has been traced for 120 feet, or 239 feet west of the Temple wall. The passage appears to lie under the street of the Bab es Silsile, which runs from the Jaffa Gate to the Haram area. The arches are built upon others below them, which were perhaps employed as tanks, and they would seem to be the centre of an immense and complicated system of reservoirs, passages, and aqueducts, which Mr. Warren is engaged in unravelling, and of which I hope shortly to receive plans and full information.

"3. On the hill south of the Temple wall (usually called 'Ophel') six shafts are being sunk to determine the contours of the original ground, the ultimate direction of the Tyropœon ravine, and the existence of houses or other edifices. In one of these shafts Mr. Warren has had the singular good fortune to come upon the continuation of a passage leading south from the wall, which he formerly struck in the deep shaft near the S. W. corner (pages 23 24 of the printed papers), but which he was then obliged to abandon. The passage is thus traced for 350 feet, and still runs on southward."

Mr. Grove lately delivered a lecture at the Institute of British Architects, in the course of which he stated "the dearth of articles connected with the archæology of Palestine to be remarkable in the highest degree. Though the Israelites were a warlike people, we have no specimens of their weapons; indeed, he might say there is not a weapon, or jewel, or any other article which can serve to illustrate the manners and customs of the Israelites in any museum of the western world. They were not a constructive people, and their country has been frequently overrun."

PRUSSIA.—JEWISH HEREDITARY BARONS.—Messrs. Simon and Abraham Oppenheim, heads of the banking firm of Messrs. S. Oppenheim, jun., and Co., at Cologne and elsewhere, have been created hereditary barons of the Prussian kingdom. This is the first example of gentlemen of the Jewish persuasion having been raised to this dignity in Prussia.

UNITED STATES.—SUNDAY LAWS.—There is now a discussion in the American Jewish papers about the Sunday laws, which are being pressed by the religious party upon the attention of the legislature of Maryland, and which, if sanctioned, would compel the Jewish citizens of the state to rest on two days in the week. The "Jewish Messenger" observes on this subject:—

"The City of New York contains fully seventy thousand Israelites. In one congressional district there must be not far from twenty thousand. In this locality, the Jewish Sabbath is faithfully and strictly observed, and on Sunday blocks of stores, occupied by Jewish tradesmen, are open for the transaction of business. The police are vigilant in enforcing the Sunday laws against all whose stores are not closed Saturday. Rarely, if ever, is there any difficulty in discriminating against "unprincipled men," who would be "unauthorized violators of Sunday quiet." There is a qualification in the New York law which ought fully to meet all but fanatical objections, and we give an abstract from our statute as a guide to these Marylanders, who anticipate such direful consequences from the acquiescence of their General Assembly in the just application of Hebrew citizens. The N. Y. Revised Statutes, Part I. Cap. XX. Art. 8, sect. 70, provides—"There shall be no shooting, hunting, etc., on the first day of the week, called Sunday . . . nor shall there be any servile labouring or working on that day, except works of necessity and charity, unless done by some person who uniformly keeps the last day of the week, called Saturday, as holy time, and does not labour or work on that day, and whose labour shall not disturb other persons in their observance of the first day of the week as holy time."

two Jews in the municipal council, returned, of course, by the citizens. Such are the changes wrought in the Austrian empire within the last few years.

any irregularity in stomach, liver, bowels, or kidneys. Holloway's treatment is especially suitable for the young, delicate, and nervous, who are most susceptible of any prevailing sickness, and whom violent measures would endanger little less than the epidemic.

London: Printed and Published by MOSS VALENTINE, for the Proprietor, at his office, 11, Castle-street, Bevis Marks, E.C., in the Parish of Aldgate, in the City of London. Friday, February 28, 1868.

Collector.—MR JACOB ROXAS.

DUBLIN.—PRESENTATION OF A TESTIMONIAL.

[From a correspondent.]

The members of the Dublin Hebrew Congregation, ever ready in a most liberal spirit to manifest their grateful appreciation of services rendered to them, assembled on Sunday last, the 1st inst., at 115, Grafton street, the residence of John I. Davis, Esq., for the purpose of doing honour to a gentleman to whom honour is eminently due, by presenting him with a valuable testimonial, and by expressing the feelings of sympathy and respect entertained towards him by every member of the congregation.

Mr. Hy. Lazarus, chairman of the testimonial committee, who was requested to make the presentation, addressed the meeting at considerable length, and alluding to the reasons which induced the congregation to express its feelings in such substantial manner, praised in warm terms the zeal and efficiency of Mr. John I. Davis, in calling into existence an institution for which posterity will ever be grateful to him—viz. the Hebrew Philanthropic Society of Ireland, whose operations during its seven years' existence, through the judicious management of Mr. Davis, its hon. treasurer; have conferred incalculable advantages on both the donors and recipients of charity; to the former by protecting them from the molestations and untoward intrusion of mendicants; and to the latter by sparing them the degrading course of going from door to door in quest of relief. Mr. Lazarus concluded by saying that this testimonial, great as its intrinsic value was, was but a feeble expression of the gratitude of those who contributed towards it, for a better merited testimonial had never been bestowed on any public man.

Mr. John D. Rosenthal, LL.B., also dilated on the services rendered by Mr. Davis in the cause of charity. He drew a vivid and graphic picture of the hardships endured by our poor coreligionists when crossing the channel, and explained how by applying to this society their sufferings are at once alleviated. He congratulated Mr. Davis on the successful results of his efforts, and assured him that his exertions were regarded by the entire congregation with feelings of deep gratitude.

Mr. Alfred W. Harris, president of the congregation, in a short but effective address, adverted to the great improvements, both socially and religiously, that had taken place in Dublin during the time he had been a member of the congregation, and amongst others touched upon the very important services that Mr. Davis had rendered to the cause of religious education during the five years he had presided over the educational board. He warmly eulogised Mr. Davis' indefatigable exertions in behalf of the Philanthropic Society, and assured him of the earnest regard entertained for him.

Mr. John I. Davis, who was received with acclamation by his audience, returned thanks in a very long and able speech for the handsome testimonial with which they had been pleased to present him, and which, he assured them, had for him a priceless value; testifying as it did to the relations of respect and confidence existing between him and the members of the congregation, and evidencing the gratifying extent to which his humble efforts to discharge the duties of treasurer to the Philanthropic Society had been approved of by his friends, who were always ready to strengthen his hands by their liberal donations. He said that from the time the society had been founded by him, no one who called upon him for relief, showing himself worthy, had been turned away. No less than 153 applicants, both itinerary and resident, had been relieved during the last twelve months, many of whom were now in a position to support themselves; and yet the funds were in a prosperous condition. Mr. Davis concluded by assuring the members that it would be his supreme pleasure to act as their treasurer as long as it would please God Almighty to spare him, and that no effort of his should be wanting to promote the interests of the Hebrew Philanthropic Society of Ireland.

The testimonial, which consisted of a large silver salver of the most elaborate workmanship, bears the following inscription:—"To John I. Davis, Esq., from the members of the Dublin Hebrew Philanthropic Society, in testimony of their appreciation of his zealous services as founder of that society, and its treasurer for a period of seven years. Feb., 1868, 5628."

After the presentation, Mr. Davis entertained the members at an elegant repast. The healths of Mr. Davis and family; of Mr. S. L. Dutch, the president of the society; and of Messrs. Henry Lazarus, Lewis Harris, A. W. Harris, John Rosenthal, LL.B., and of the Revs. Messrs. Sandheim and Bender, were proposed and responded to in effective terms; and the entire proceedings of the day afforded the most unbounded satisfaction to all present.

BRESLAU.—THE CHAMBER OF COMMERCE.——The Chamber of Commerce of Breslau is composed of seven representatives, who are elected by the merchants. Four of these representatives are Jews. This shows the high estimation in which the Jewish merchants are held by the citizens in general.

LUBECK.—RARE LIBERALISM.—We have repeatedly noticed in these columns the extraordinary liberalism now prevailing at Lubeck, a city which, half a century ago, barbarously expelled its Jewish inhabitants and in general passed most intolerant laws against the Jews. At this moment there is again a Jewish community in this city, the members of which are in full enjoyment of every right possessed by the other citizens. Now there is a regulation in the Infant School of this city which forbids the children to leave the school before the evening, or to have their dinner brought to them, as they are supplied there with everything. A strict Jew, whose infant was in the school, was anxious to supply his child with food from his own kitchen. He therefore represented to the committee that since the obnoxious regulation was made before Jews were re-admitted, it could not apply to them; as otherwise their children, not being allowed to partake of forbidden food, would be excluded from the benefit which the institution was intended to confer on the inhabitants without religious distinction. And behold! the desired concession was forthwith made to the Jews.

PESTH.—JEWISH LEGAL STUDENTS.—One of the professions from which the Jews were formerly rigidly excluded in Hungary was that of the law. A Jew was not even admitted to the study of it. It was only the aristocratic portion of the citizens and the nobility whose sons were admitted to the course of lectures prescribed for these students. At this moment there are 104 Jews among the 1031 students who study law at the university of Pesth, and several Jews actually practise at the bar.

CONTRAST BETWEEN THE ANCIENT EGYPTIAN AND THE HEBREW RELIGIOUS SYSTEM.

The "Israelite" has an article on this subject which we reproduce. In perusing it, the reader must not forget that the writer of the article, for the nonce, places himself on the level of the sceptic in order to refute him, but that he by no means denies the divine origin of the Mosaic code:—

It is a common mistake of many students, and their thoughtless echoes among vulgar infidels, to advance that Moses learned his main doctrines from Egyptian priests. In the Mosaic structure of government, there is not an Egyptian idea. Egypt had its castes, which stood to each other in a subordinate relation, as is the case in India. Each caste, down to the Paria, had its peculiar rights and privileges. This was the fundamental principle upon which the despotic government of the Pharaohs was based. The Mosaic government is based upon the idea of perfect equality and obedience to the law, and not to persons. Egypt had a caste of priests; Moses made of his entire nation "a kingdom of priests." The fundamental principle of government is not merely different from the Egyptian, but it is entirely contrary and diametrically opposed to the latter; it is new and original, because no nation of antiquity, and no modern people, except in these United States, ever constructed a government on the principle of perfect equality of all citizens, and of obedience to the law, and not to persons, as Moses did. He could not have learned from the Egyptians that which they did not know. Up to our days, all nations unacquainted with the Mosaic legislation—the Hindoos, Chinese, Japanese, &c.—adhere to the doctrines of privileged castes, consecrated persons with particular claims and rights, obedience to persons, and the despotism based on these fundamental ideas. These are facts which no Egyptologist ever refuted.

In religion and morals, the contrast is still more conspicuous and decisive. Let us examine the fundamental idea of all religion and morality, the conception of God; and the contrast will be evident. Two inscriptions are the principal sources of our knowledge of Egyptian theology. The first was discovered on the idol called Isis; it reads, "I am all that is." The next was discovered on a pyramid at Sais; it reads, "I am all that is, was, and will be." This, it is advanced, was the theology taught in the mysteries to the initiated few one of whom was also Moses.

In the first place, nobody knows when these inscriptions were written. The earliest accounts of Egyptian mysteries were written by Herodotus, and then by Pythagoras, 1,000 years after Moses. In the time of Pythagoras, these mysteries were in a flourishing condition. But between Moses and Pythagoras, Egypt was overrun by the Babylonians and Medo-Persians, among whom there were numerous Hebrews. Before this invasion, we know from the biblical records, Egypt stood in close and friendly relations with the Hebrews, from the days of Solomon to the very fall of Judah, some short periods of war excepted. If we are at all to perceive in those inscriptions the fundamental doctrine of the Mosaic theology, which is not the case, there is much better historical ground for the hypothesis, that the Egyptians learned it from the Hebrews, than *vice versa*; unless the date of the inscriptions be fixed beyond doubt at or before the age of Moses. Whatever Herodotus and Pythagoras may have said of the Egyptians, is no proof whatever that they knew it in the time of Moses.

These inscriptions, however, are purely pantheistical—it is the deification of nature, and no more. All nature, whatever is, was, or will be, is God. There is not the least trace of a distinction between mind and matter. This is only the substance of the popular religion of ancient Egypt. The onion, as well as the beneficent Nile, the vicious crocodile, and the useful ox, were deities, or representatives of certain forces of nature. What similarity has all this to the God of Moses, the Creator of the universe, the Ruler of its forces, the Spirit which moves upon the deep, the absolute and infinite One, who is independent of matter, and exalted above time and space? Not the least; it is again the direct contrary and diametrically opposite to Egyptian theology. Moses has a spiritual God, and a physical nature which depends entirely on the former. The Egyptian speculation never went beyond the fabric of visible nature, certainly not to the eminence of thought, to that height of conception to comprehend One Cause of all causes, as Moses did. They stopped at the very opposite, they took the effect for the cause. Moses could only have learned from them what he should not believe and teach.

The differences in the two systems are most conspicuous in the conception of man. With the Egyptian, the word man has no general application; the king, the priest, the warrior, the merchant, the artisan, &c., to the Paria, each belonged to another species of man. But that was not the worst; man was less than the idol which he made, and each irrational force of nature was superior to him, his god to whom he was subject in blind obedience. There is no idea of freedom; fate governs the gods who reign over man without reason, justice or law, just as they are governed. It is all one huge despotism, in heaven and on earth, to which man must submit in life and in death. The ferryman Charon, who conducts the shades of the departed across the Styx into Hades or Orcus, is just as arbitrary, self-willed and despotic as the great Osiris, and must be bribed by the departed ones. There is no freedom in heaven or on earth, in life or in death. In fact, there is no trace of an idea, in any religious system of antiquity, that man is the superior of physical nature. How could it be, when nature was God, and God was fate.

Open the Mosaic records, and learn the dignity of man. He is the image of God, so it begins, who is appointed "to rule and have dominion" over all creatures. He is not nature's product, but her superior; he is not nature's subject, but her master. Here is another system altogether, a system then entirely new and original. Therefore, man, according to the teachings of Moses, is free, the son of God, the lord and master of this sublunary world; his fate is in his own hands. God has given him understanding and law, has placed within his reach the life and the good, the death and the evil. This is the ground-work of Mosaic morals, which is as different from Egyptian conceptions as light is from darkness. Moses cautioned his people repeatedly, "Ye shall not do as the Egyptians do;" hence he certainly did not adopt their code of morals.

It is altogether unfounded to think that Moses took his system from the Egyptians, when, in the fundamental doctrines of politics, theology and morals, he started from other premises, and arrived at other results, both of which were entirely foreign to Egyptians and all other nations of antiquity.

BARON ROTHSCHILD.—AN ANECDOTE.—Some time ago Baron Meyer de Rothschild, member of the Prussian House of Lords, went to see the new and splendid synagogue at Berlin. The beadle, who did not know the visitor, showed him the sacred building. The Baron greatly admired its magnificence, saying to his guide: "This is an edifice which must have cost 200,000 thalers!"—"May you possess," replied the beadle, tapping the financier on his shoulders, "what it has cost more!" (It cost 600,000 thalers).

EQUILIBRIUM OF CONVERSIONS.—At the Opera of Pesth there are a female singer, Miss Conti, who is by birth a Christian, and a male singer, Mr. Danolsky, who is by birth a Jew. In order to be able to marry, the lady will go to Weimar, there embrace Judaism (the laws of Hungary as yet do not permit conversions to Judaism), and then marry her beloved. But, on the other hand, the bridegroom's sister, likewise engaged at the Opera, has embraced Christianity, in order to marry an actor, a Christian by birth.

MENDES J. COHEN.—We abridge from the "A. Z. d I." the following sketch of the life of an American politician:—"Mendes J. Cohen was born in 1797, at Richmond, Virginia. His father was a native of Germany, and in 1785 settled in the United States. Mendes, as well as his brothers, received an excellent education. At at the time there existed only a Sephardic congregation at Richmond, the family joined it, although they belonged to the German rite. About the year 1815 the whole family left Richmond and settled at Baltimore. Here its members have for the last half century formed part of the most eminent and distinguished families, not only of the city, but of the whole state. This position they had established while yet in business, through their scrupulous integrity, their public spirit, and benevolence. Let us now return to Mendes Cohen. He was from his youth a zealous politician, and what is notgeneralia America, an honest one; never did he make a trade of politics, for never did he accept an office connected with a salary. In his youth he served in the army, subsequently (in the years 1832 and 1833) he visited the Holy Land, thence travelled to Nubia, and on his way back nearly through the whole of Europe. In 1836 he was appointed aide-de-camp of the Governor of Maryland. In 1848 he was elected, by a large majority of the democratic party of the city of Baltimore, deputy to the state legislature. He exercised upon his colleagues a very considerable influence, less through his telling eloquence than through his imposing personal appearance and his straightforward disinterested conduct. To him it is principally due that the test-oath was expunged some months ago from the recently voted new constitution; for although Mr. Cohen was no member of the last state legislature, his utterances are nevertheless well received, not only by the most prominent persons of his party, but also by his political opponents. Although a septuagenarian, he nevertheless still takes an active part in all political proceedings, and in everything affecting the weal and woe of his coreligionists. Whenever there is an opportunity for promoting Israel's welfare or some benevolent work, his name and the names of his brothers are found in the front ranks. He is an Israelite in the noblest sense of the word."

METROPOLITAN FREE HOSPITAL, DEVONSHIRE-SQUARE, CITY.—The aggregate number of Patients relieved during the week ending Feb. 29th was—medical, 955; surgical, 713; total, 1668; of which 751 were new cases; and upwards of 400 Jews.

L. ADOLPHUS, Tailor.

L. ADOLPHUS, Habitmaker and Clothier.

L. ADOLPHUS, Clothier for Juveniles.

L. ADOLPHUS, Outfitter.

L. ADOLPHUS, 74, LEADENHALL-STREET, E.C.

NOTICE.—ALEXANDER LEVY and Co., Auctioneers and Valuers, beg to inform the public that, during repairs at Tower Royal, they have REMOVED, until further notice, to temporary premises, 27 and 28, Wilson-street, Finsbury-square, E.C., where they will hold PERIODICAL AUCTION SALES of woollens, drapery, linens, Manchester, Bradford, Sheffield, and Birmingham goods, clothing, boots and shoes, &c., &c.

Cash advanced on goods for sale, and balance paid three days after.

DRESS MAKING—first class only—good fit. Imperfections made up; elegant cut skirt or train. Morning Robes; Paris fashions; patterns designed; any garments made for customers.—Mrs. Webb, 14. University-street, W.C.

RADLEY'S HOTEL and TAVERN, First Class, opposite the Ludgate Station of the London, Chatham, and Dover Railway, Blackfriars. The Tavern has been entirely redecorated and a new orchestra constructed in the Ball Room, and now forms the most complete suite of Rooms for Weddings, Charitable Dinners, Meetings, &c. The Hotel (being most centrally situated) combines comfort with economy, superior to most Hotels of its class. N.B. A Jewish Cook employed.

Lord-street, Liverpool.

LIVERPOOL OLD HEBREW CONGREGATION.
WANTED, for the above Congregation, a competent ENGLISH LECTURER.—Applications to be forwarded to H. M. Silver, Secretary, 1, Hope place.

and Pocket Batteries, will be sent gratis for a week. Prices from 5s. to 22s., according to power. Combined Bands for restoring exhausted Vital Energy, 30s. to 40s. Pamphlet post free.—J. L. PULVERMACHER, Patentee, No. 200, Regent-st., London, W.

made up; elegant cut skirt or train. Morning Robes; Paris fashions; patterns designed; any garments made for customers.—Mrs. Webb, 14, University-street, W.C.

JEWISH CHRONICLE

BOARD OF GUARDIANS
FOR THE RELIEF OF THE JEWISH POOR.
OFFICE—13, DEVONSHIRE-SQUARE, BISHOPSGATE, N.E.
TENTH YEAR. 5628—1867.
104TH MONTHLY REPORT.

SUMMARY of Applications and of Relief administered from February 1 to 29, comprising 6 regular sittings; Messrs. M. S. Keyser, M. G. Simmons, and L. H. Lyons, members of the Relief Committee on the rota, from 1st to 15th; Messrs. Joshua Alexander and Marcus Samuel from 15th to 29th.

	Native or resid. here more than 7 years.	Foreigners here less than 7 years.	Males.	Females.
Applications to the Relief Committee	331	240	479	92
Cases refused or remanded	0	4	3	1
Applications to Clerk	51	54	64	41
Week of mourning	4	3	6	1
Women at childbirth	3	1	0	4
Relieved by special orders of hon. officers	2	0	2	0
Orders of relief committee	205	27	156	74
Permanent allowances granted by the Board	96	0	40	56
Orders by medical officers	124	31	108	47
Totals	816	360	860	316
Total No. of applications	1176			
Last year	1089			
Number of new applicants	64			

MODE OF DISBURSEMENT.

	£	s.	d.
By Committees at their sittings	£123	3	3
,, Committee orders	59	16	0
,, Clerk for various accounts, as directed	36	19	6
,, Permanent relief cases and orders of the Board	22	2	6
,, Medical orders	6	5	10
,, Trusses, surgical appliances and midwifery tickets	2	9	3
	£250	16	4
Last year	£298	8	4

ANALYSIS OF RELIEF.

Necessaries and Provisions.

	£	s.	d.
2510 Bread tickets at 6d	£62	15	0
217 Meat ditto at 1s.	10	17	0
836 Grocery ditto at 1s.	41	16	0
Wine and linseed	6	5	10
Tckts. various charities	21	5	3
	£142	19	1
Last year	£171	5	5

Goods supplied.

	£	s.	d.
Blankets, Rugs, and Bedsteads	£8	1	6
Clothing	1	8	0
	9	9	6
Last year	£5	19	6

Relief in Money.

	£	s.	d.
12 Loans granted	£26	0	0
Money Relief given	43	11	0
4 women at Childbirth, Money Gift in addition to Provisions	2	0	0
Assistance given towards sending 20 applicants abroad	18	10	6
Paid to 7 cases in week of mourning	1	15	0
Total in money	£91	16	6
Last year	£110	15	3

GENERAL STATEMENT OF RELIEF DISTRIBUTED.

	£	s.	d.
Loan account, in money	£26	0	0
Given absolutely—Provisions, &c.	115	8	0
Money	76	0	4
Goods	8	1	6
Trusses, surgical appliances, midwifery	2	9	3
Tephillin and prayer books	1	4	0
Goods redeemed from pawn		8	0
Tickets various charities	21	5	3
	£250	16	4

SEVENTIETH REPORT OF THE MEDICAL OFFICERS.

	CURRENT YEAR.	LAST YEAR.
Number of Patients attended at houses	715	624
Viz. Discharged, cured	176	169
Sent to hospitals	9	7
Died	8	9
Still under treatment	34	41
Number of visits at patients houses	715	624
Attendances at Surgery	891	1092
Total number	1606	1716

Causes of death.—Scrofula, 1; Typhus, 1; Bronchitis, 1; Asthma 1; Infentile Fever, 1; Convulsions, 1; Marsmus, 1; Phthisis, 1;—Total, 8.

CANSTATT and DYTE, Medical Officers.

1st March, 5628.

APOTHECARY'S REPORT.

Feb., 1868.—No. of prescriptions dispensed, 1630.

Donations and Subscriptions received since last announcement.
Ninth Year, commencing 1st July, 5627—1867.

Amount already advertised £2844 1 6

Subscriptions.

	£	s.	d.
Lance. Abrahams, Esq.	£1	1	0
Michael Abrahams, Esq	2	2	0
Countess d'Avigdor	2	2	0
Lewis H. Braham, Esq.	1	1	0
Morris Cantor, Esq.	2	2	0
Edward Casper, Esq., per Dr. H. Adler	2	2	0
Manuel Castello, Esq.	1	1	0
Charles Cleve, Esq.	2	2	0
Miss Cohen	5	0	0
Miss Lucy Cohen	5	0	0
S. Ellis, Esq.	1	1	0
Harry Emanuel, Esq.	1	1	0
Henry Emanuel, Esq.	1	1	0
D. Goldberg, Esq.	1	1	0
Aaron Goldsmid, Esq.	1	1	0
Julian Goldsmid, Esq., M.P.	5	0	0
A. Harris, Esq., per Dr. H. Adler	1	1	0
Lewis Isaacs, Esq.	1	1	0
Joseph Joseph, Esq.	1	1	0
Mrs. B. L. Leman	2	2	0
B. Levin, Esq.	1	1	0
Miss L. Levy	1	1	0
A. D. Lewis, Esq.	1	1	0
Arthur Lucas, Esq.	1	1	0
Henry Lucas, Esq.	1	1	0
David Mocatta, Esq.	2	2	0
Leopold Morris, Esq.	1	1	0
Mrs. L. Morris		10	6
— Moryoseph, Esq.	1	1	0
S. Ochs, Esq.	1	1	0
D. Davis, Esq., per Dr. H. Adler	10	0	0
Mrs. H. Drummond	2	0	0
A. Eskell, Esq.	1	1	0
A Friend	3	0	0
Ditto	5	0	0
H. C. Haas, Esq.	3	0	0
H. J., per Dr. H. Adler	1	0	0
Henry Harris, Esq.		10	0
N. Harris, Esq., per Dr. H. Adler	1	1	0
Ernest A. Hart, Esq., M.A.	5	0	0
Henry A. Isaacs, Esq.	5	5	0
A Jew, per Dr. H. Adler	1	0	0
J. D., In Memoriam	2	10	0
Assur Keyser, Esq.	5	0	0
Mrs. Levy	2	2	0
N. Levy, Esq., per Dr. H. Adler	1	1	0
Ed. Lumley, Esq., Ditto	2	2	0
Sydney Meyers, Esq., per Dr. H. Adler	1	1	0
Henry Myers, Esq., Do.	1	1	0
L. Neumegen	1	1	0
Miss Raphael	2	0	0
Sum stopped for wages from a Jewish Cook, leaving before her time	1	8	8
Mrs. Salomons, Bath	1	1	0
Joseph Zedner, Esq., per Dr. H. Adler	1	1	0
Alfred Phillips, Esq.	1	1	0
L. H. Phillips, Esq.	1	1	0
J. Pinto, Esq.		10	0
Phillip Raphael, Esq.	1	1	0
H. L. Sampson, Esq. per Dr. H. Adler		10	6
Marcus Spier, Esq.	1	1	0
Isaac Stiebel, Esq.	2	2	0
Messrs. Ullman, Hirschhorn and Co.	2	2	0
M. Walter, Esq., per Dr. H. Adler	1	1	0
S. Wertheimer, Esq., per Dr. H. Adler	3	3	0

Donations.

	£	s.	d.
Anonymous, Per Dr. H. Adler		10	6
Ditto, R-G 14613	10	10	0
Edward Henry Beddington, Esq.	10	10	0
Henry Edward Beddington, Esq.	5	5	0
M. Benjamin, Esq., per Dr. H. Adler	2	2	0
Messrs. P. & S. Beyfus	3	3	0
Phineas Cowan, Esq., per Dr. H. Adler	1	1	0

Tickets and gifts in kind.

Asher Asher, Esq.	2
Mrs. Ellis A. Franklin	2
Arthur Hyam, Esq.	2
Fredk. B. Hyam, Esq.	3
Miss Isaacs	5
Mrs. Joseph	2
E. P. Leon, Esq.	3
E. J. Lucas, Esq.	2
Mrs. Merton	5
Arthur Wagg, Esq.	11
D. Loewenstark, (promoters of charity)	10 6

Anonymous—A parcel of clothing

An earnest appeal is made for further Donations and Subscriptions to meet the current outlay of the Board, and the exigencies of the present inclement season.

Gifts of left-off clothing, of tickets in the Bread, Meat, and Coal, and of 5s. a-week charities, and of charity and hospital tickets wil be thankfully received. The public is respectfully invited to avail itself of the Books of the Board for reference and enquiry. The registers are always open for inspection.

Contributions will also be thankfully received by—
E. ALEX, Esq., President, 35, Brook st., Grosvenor-square, W.
H: A. ISAACS, Esq., Vice-President, Hillworth-villa, Tulse Hill, S.
MOSES LEVY, Esq., Treasurer, 20, Hyde Park-square, W.
LIONEL L. COHEN, Esq., Hon. Sec., 27, Montagu-square, W.
Or by any member of the Board.

Cheques to be crossed "Robarts and Co."

By Order M. GLUCKSTEIN, Relieving Officer.
ISAAC P. COHEN, Clerk.

13, Devonshire-square, Bishopsgate, N.E., March, 5628—1868.

By permission of the Rev. Dr. Adler.

JOSEPH'S CELEBRATED CORDIALS.

ISRAEL ISAACS (late Joseph's), Sam's Coffee House, St. James's Place, Aldgate, begs leave most respectfully to inform his friends and the public in general that the trade of RUM, SHRUB, and CORDIALS of every description, with Foreign WINES for the ensuing Passover, can be obtained on the lowest terms possible.

The following list of Articles may be had, and all of the best quality, for which the establishment stands unrivalled for a century past: Rum, Shrub, Raspberry, Ginger Cordial and Ginger Brandy, Hock, Anniseed, Cloves, Noyeau, Brandy, Kosher Wines (Red and White), Claret, Sparkling Moselle, Vinegar, &c. &c.

Please send early orders to ensure prompt delivery. Observe the address, as some orders were wrongly directed last year. I. Isaacs (late Joseph's) Sam's Coffee House, 9, King-street, Aldgate.

יין כשר על פסח and during the whole year.

ברשות הג' אב"ד נר"ו.—By sanction of the Rev. Dr. Adler.

P. LANGER, No. 26, Mansell Street, Goodman's Fields, E. London, begs to inform the Jewish public that he has on sale a fine stock of Red Smyrna WINES, and Hungarian Mead.

בעסטן איזעמער ראט ויין אונד אונגער מעד

Country orders promptly attended to.

כשר WINES.

IMPORTED direct from the Midi and Cote d'or, particularly the Muscat Lunel and Muscat Frontignac, which have 42 degrees spirit proof according to the test of the Customs Laboratory; also fine Burgundy, &c., at L. JAMESON, 55, Mansell-street, Minories, E.

N.B.—Country orders promptly executed

POULTRY! POULTRY! POULTRY!

BEN. ABRAHAMS, 45, Worcester Street, Birmingham, begs to inform the public that he has opened the above shop for the sale of כשר Poultry, and has always a large stock on hand for private families and public weddings, parties, &c. From the great facilities of procuring from the best markets, he is enabled to supply at cheaper rates and better quality than any other in the trade. All orders punctually and promptly attended to.

THE AID OF THE BENEVOLENT

IS earnestly solicited on behalf of the wife and children of a respectable tradesman, who is now lying in a very precarious state at Guy's Hospital. The oldest child being under 11 years of age, the wife is rendered quite helpless. This appeal is intended to raise a sufficient sum to enable her to open in a small way of business, the husband's cure being, according to the opinion of his medical attendants, entirely a forlorn hope.

Donations will be thankfully received by Rev. M. Gollancz, 14 Bury-street, St. Mary Axe; I. M. Myers, Esq., 13, Duke-street Aldgate; M. Cohen, Esq., 49, Tavistock-square; M. Angel, Esq. Jews' Free School, Bell-lane; Moss Emanuel, Esq., 14, Mitre-street; and at the office of the Jewish Chronicle.

THE ASSISTANCE of the Benevolent is most earnestly sought on behalf of a Widow and seven children who are left, by the death of their father, utterly destitute. The deceased, B. LEVINSOHN, a שוחט and חזן, died of consumption, after a lingering illness, at Middlesboro. He has always borne a most undeniable character, and the case is strongly recommended by the Rev. Dr. Adler, the Chief Rabbi, to whom reference is kindly permitted. Donations in aid of the widow and orphans are earnestly solicited and will be thankfully received and acknowledged by—

J. Altson, Esq., Sussex-street, Middlesboro.
P. Spiers, Esq., 16, Wood-street, Spitalfields.
S. Gompertz, Esq., 13, Bernard-street, Russell-square.
I. Gobetz, Esq., 4, Commercial-street, Whitechapel.
M. Cohen, Esq., Commercial-street, Whitechapel;
J. Greenwall, Esq., 15, Duke-street, Aldgate,
And at the Jewish Chronicle office.

The subjoined additional donations have been received—B. Woolf, Esq., £1 1s.; J. Gobertz, Esq., £1 1s.; S. Gompertz, Esq., 10s 6d. The following gentlemen have each contributed 5s. Messrs. C. Atkins, Hess, M. Freeman, D. Crasten, G. L. Abrahams, N. Tragheim, I. Abrahams, A. Bremer, M. Guttenberg, A. Brown, L. Kaufman, L. Smith, W. Wigston, S. Sandman, S. Kruger, S. Lazarus; and M. Brodie, 5s. 6d.

The following amounts (in the aggregate £5 15s., per bank post bill) have been received at the office of the Jewish Chronicle, from the members of the Merthyr Tydvil congregation:—

	£	s.	d.
Mr. Abm. Bernstien	£0	10	0
Mr. Isaac Isaacs		5	0
Mr. Joseph Barnett		10	0
Mr. Henry Barnett		10	0
Mr. Samuel Freedman		10	0
Mr. Hyman Lyons		10	0
Mr. Moses Goodman		10	6
Mr. Abm. Freedman, Aberdare		10	0
Messrs. Harris, Goodman, and Son		5	0
Mr. Harris Isaacs		5	0
Mr. A. L. Jacobs		5	0
Mr. Lewis Jacobs		5	0
Mr. David Hart		5	0
Mr. David Harfield		2	6
Mr. Lewis Freedman		2	6
Mrs. Simonds		2	6
Mr. H. Griffiths		2	6
Mr. G. Freedman		2	6
Mr. Nathan Phillips		1	0
Mr. David Levy		1	0

DISTRESSING CASE.—Special Appeal by circular, wherein reference is given to the Rev. A. Barnett. Amount already received, £29 1s. 6d. Lady Goldsmid, £1.

THE Goodwill and Furniture of an old established and first-class connection of a private Commercial Jewish BOARDING HOUSE. Five minutes' walk from the Exchange. Address Mr. Israel, 109, Great Ducie-street, Strangeways, Manchester.

WANTED, by a respectable person of the Jewish persuasion, a SITUATION as Good COOK. Job not objected to.—Address L. S., Jewish Chronicle office.

WANTED, by an experienced young man, who has been in the Birmingham, Sheffield, toy, and tobacconist trades many years, a SITUATION.—Apply by letter, A.S., Jewish Chronicle office.

OSTRICH and Fancy Feather Trade.—WANTED APPRENTICES from 12 to 14 years of age.—Apply, 2, Cross-street, Finsbury.

COMFORTABLE BOARD and RESIDENCE required by a lady; Hackney, Dalston, or neighbourhood preferred. Address, stating terms, &c., to Mrs. L., Jewish Chronicle office.

BOARD and RESIDENCE for a lady or gentleman in the immediate neighbourhood of the North London Synagogue. Terms moderate.—Apply to Mrs. Moses, 18, Thornhill-crescent.

A GROUND FLOOR and FIRST FLOOR TO LET, together or separate, either as offices or otherwise.—Apply at 4, New-street, Bishopsgate-street Without.

APARTMENTS.—WANTED, for a Lady, Bed and Sitting Room, with, or without board, with a private family. Situation must be central; where her services as Instructress for a few hours daily could be accepted on terms of mutual advantage. References given.—Address C.A.P., Jewish Chronicle office.

BAYSWATER.—FURNISHED BEDROOM and SITTING ROOM to be LET to a gentleman engaged during the day, in the house of a respectable family, close to Westbourne Square; the comforts of a home. Terms very moderate. Reference to recent inmates. Address P. H., Jewish Chronicle office.

DR. J. Z. LAURENCE'S WORKS ON DISEASES OF THE EYE, &c.

THE OPTICAL DEFECTS OF THE EYE. By J. Z. Laurence, F.R.C.S., M.B., Univ. Lond., Ophthalmic Surgeon to St. Bartholomew's Hospital, Chatham, and Surgeon to the Ophthalmic Hospital, London, &c.

THE OPHTHALMIC REVIEW, a Journal of Ophthalmic Surgery and Science. Published half-yearly. Edited by J. Zachariah Laurence, F.R.C.S., M.B., of London.

Hardwicke, 192, Piccadilly.

THE PROGRESS OF OPHTHALMIC SURGERY. From the Invention of the Ophthalmoscope (in 1851) up to the present time. By J. Z. Laurence, F.R.C.S., M.B.

By the same author, 2nd edition,

THE DIAGNOSIS OF SURGICAL CANCER. The Liston Prize Essay for 1854.

Churchill and Sons, Old Burlington-street.

NOW READY, the Revised Edition of the חומש Haftorah, and complete Sabbath Prayer Book, commencing with Friday afternoon and ending with Sabbath afternoon service. To each volume are appended tables of the time of commencement of the Sabbath; also the Sedrahs and Haftorahs for the ensuing 20 years. Price, the set of 5 vols., with the new English Translation, 25s.

Previous to purchasing any kind of Prayer Books persons are requested to compare VALLENTINE'S EDITIONS with any others extant.

IMPORTANT to Congregations and others.—Several NEW and SECOND-HAND ספרי תורה, מגלות, and שופרות ON SALE CHEAP (warranted correct).

P. VALLENTINE, Publisher, Bookbinder, Printer, and Bookseller, 34, Alfred-street, Bedford-square, W.C., and 7, Duke-street Aldgate, has on sale all kinds of Jewish Publications, and every requisite for School, Synagogue, and private use; Lama and Woollen Arba Kanfas, Tephillin; Mezuzoth, Woollen and Silk Talysim of first-rate quality.

The undermentioned being Copyright works, can only be had as above; the Publisher earnestly solicits a comparison with any other of the kind on sale.

SELICHOTH, price 5s., with a new English translation by Dr. D. Asher, which contains, in addition to סליחות, the PROPITIATORY PRAYERS for every fast during the year, the Morning Prayers, and Prayers for Minor Day of Atonement, יום כפור קטן.

תפלה DAILY PRAYERS, WITH A NEW ELEGANT ENGLISH TRANSLATION. BY THE REV. A. P. MENDES.

With a Compendium of the (דינים) laws, &c., translated from the דרך החיים, by the Lissa Chief Rabbi. The prayers follow consecutively, and the necessity of turning from place to place avoided.

(מחזור), FESTIVAL PRAYERS WITH A NEW TRANSLATION BY THE LATE REV. D. A. DE SOLA.—Price 30s.

Jewish works purchased or exchanged in small or large quantities. Agent for the Australian colonies—Mr. S. Goodman, Synagogue, York-street, Sydney, New South Wales.—HEBREW AND ENGLISH PRINTING EXECUTED. Estimates given if required.

Just completed, LITTLE MIRIAM'S BIBLE STORIES, in 6 vols., 6d each in cloth; in neat paper wrapper, 4d; or 3 vols. in one, Gilt cloth, 1s. 6d.; or 6 in one, Gilt cloth, 3s.

NOTICE TO THE PUBLIC.

All communications for P. VALLENTINE, BOOKSELLER and PUBLISHER, are to be forwarded direct to the address above, as there is no connection with Mr. MOSS VALENTINE, Publisher of the Jewish Chronicle, and the businesses being quite distinct.

GENESIS / בראשית

NOW READY, PRICE 4s. (To Subscribers Only.)

GENESIS, בראשית, Vol. 1. of ABRAHAMS AND SON'S REVISED EDITION of the חומש, PENTATEUCH and HAPHTORAHS, according to the German and Portuguese Rituals, translated by an eminent Hebraist, accompanied with Critical, Grammatical, and Exegetical Notes, and Elucidations of numerous difficult passages, by the late ISAAC DELGADO—together with the FIVE MEGILLOTH, חמש מגילות—which no other English edition contains. The Friday Afternoon and Sabbath Morning Service, complete, is published with the above price 5s. Also issuing in Parts at 8d. 6d. 4d. and 2d—delivered at subscribers' residences. Subscribers for six copies receive a seventh Gratis. Subscribers' names received by ANN ABRAHAMS AND SON, Hebrew Booksellers, Printers, and Publishers, 35, St. Mary Axe, City. Liberal Discount to Agents.

36, Westbourne Terrace North, Paddington.

MR. M. JOSEPH (from Mr. Zalig Hart), FISHMONGER, ICE, OIL & PICKLE MERCHANT, begs to announce that he has taken the lease of the above premises, where he will be able to supply at moderate (city) prices, the best assortment of Fish in season. Breakfasts and Suppers prepared at the shortest notice on reasonable terms. Pickles, Anchovies, Olives, Cucumbers, Smoked Salmon, Roes, &c.

It is respectfully requested that all orders intended for execution on Sundays be forwarded not later than Friday morning.

MRS. S. SILVER and SON, COOKS and CONFECTIONERS, No. 39, Middlesex-street, Aldgate.—All kinds of French, Italian, and German Pastry and Confectionery, Wedding Dinners, Breakfasts, Balls, and Dejeuners, and Parties supplied in the first-class Foreign or English style. Ices, Jellies, or Blanc-manges. On all public occasions, weddings and private parties, the greatest satisfaction has been expressed at the manner in which Mrs. S. and Son have served the entertainments. All kinds of Confectionery and Cakes manufactured on Mrs. Silver and Son's own premises—none to equal them.

WITHERS, ENGLEFIELD, and Co., Baker-street, and George Street, Portman-square, W., SUPPLY Jewish WEDDING DINNERS, Ball Suppers, and every other kind of entertainment, by contract, in town and country, in first-class style. Every order with which they are favoured shall be arranged to meet the wishes of their patrons, and superintended by them personally. Everything supplied is of the very best quality, and all the Plate, China, Glass, and decorations are of the most modern description.—A Jewish cook employed

---

THE MISSES ALEXANDER, of 33, Montague-place Russell-square, beg to intimate that they have a SUITE of DRAWING ROOM APARTMENTS TO LET, with Board; also a vacancy for two permanent Boarders; also Board and Residence at 33, King Street, Covent Garden.

NEW CITY SHOW ROOMS FOR GLASS, CHINA, EARTHENWARE, LAMPS, and CHANDELIERS.—147, Houndsditch.

CRYSTAL and BRONZED CHANDELIERS, New Designs for the Dining and Drawing Room, either for Gas or Candle.

J. DEFRIES AND SONS, 147, Houndsditch.

J. DEFRIES & SONS' NEW CITY SHOW Rooms contain a large and new assortment of CUT ENGRAVED, and JEWELLED TABLE GLASS, Dinner, Dessert, and Tea Services.

TAVERN and HOTEL GLASS, Newest Patterns, Correct Measure.

J. DEFRIES AND SONS, 147, Houndsditch.

ALEXANDRA DINNER SERVICES For Twelve Persons, £1 18s. 6d.

J. DEFRIES AND SONS, 147, Houndsditch.

CRYSTAL CHANDELIERS, PETROLEUM, and other LAMPS for INDIA.

J. DEFRIES AND SON, 147, Houndsditch.

TABLE GLASS, CHINA and EARTHENWARE. CLUB MESS, and FURNISHING ORDERS for the above GOODS Promptly Executed.

J. DEFRIES and SONS Supply Designs and Pattern Books Free
147, Houndsditch.
Works—London and Birmingham. Established 1803.

London: Printed and Published by MOSS VALENTINE, for the Proprietor, at his office, 11, Castle-street, Bevis Marks, E.C., in the Parish of Aldgate, in the City of London. Friday, March 6, 1868.

Collector.—MR JACOB ROXAS.